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THE WAYS TO GOD

The Ways to God are seven and each of these is seven again, each one divided. Then these seven are cleft in seven and these again! And all the ways lead up to Him!

Each man, within his heart divine, has all of these ways. And, since they are there combined they are confused for those who cannot read the inmost soul. He knows the way and how they lead to God.

All the ways of Action lead to God. His power, His glory and His creating center there.

All the ways of Wisdom and of Knowledge are most dear to Him. Many to-day are working there in ordered thought, calm contemplation.

All the ways of Grace lead straight to Him. All sweetness, love and tenderness, devotion and all harmonies are of this way, easiest of all. This is that way which most the angels tread and walking there you meet with them and march with them awhiles. They shyly learn your ways of doing and of thinking and so gain aid in going on to God.

Oh! All the way that lead us out and ways that center in the heart within are ways of thought of Action, Wisdom and of Grace. And all lead back to Him.

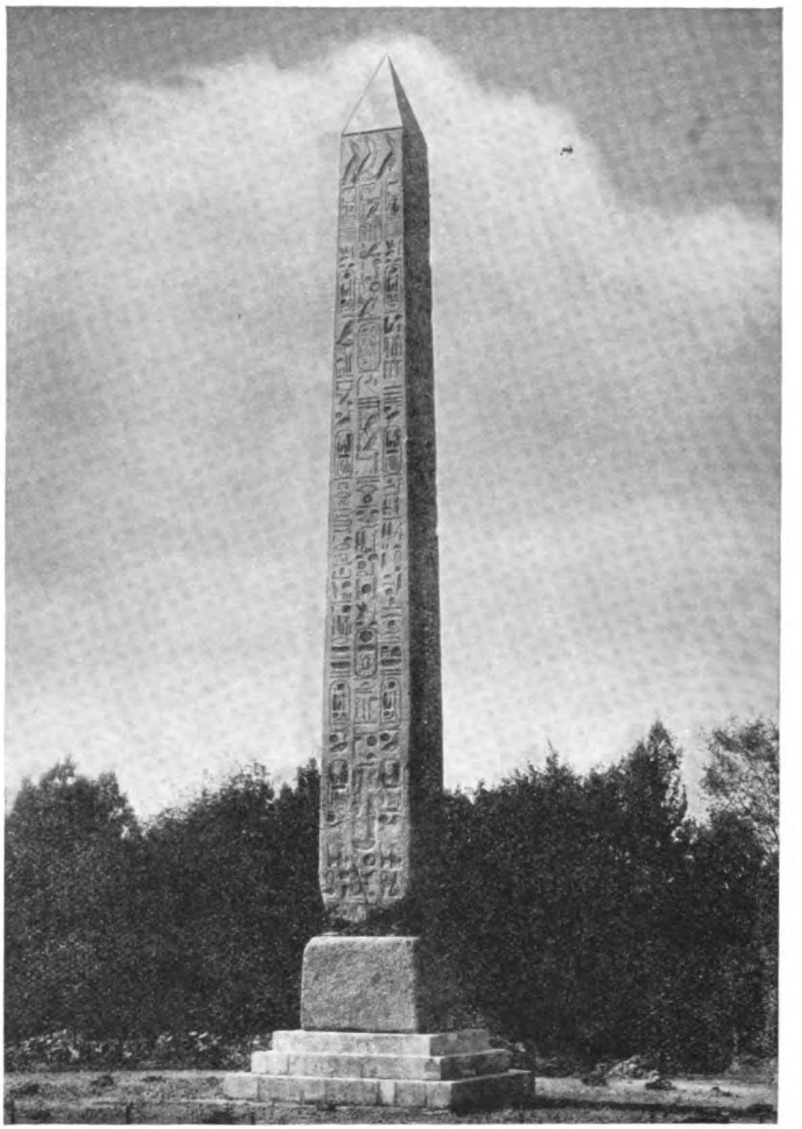
Mysterious are Thy ways, oh God! The Master Knows these ways.

And all the ways—they lead to God.

W. V-H.

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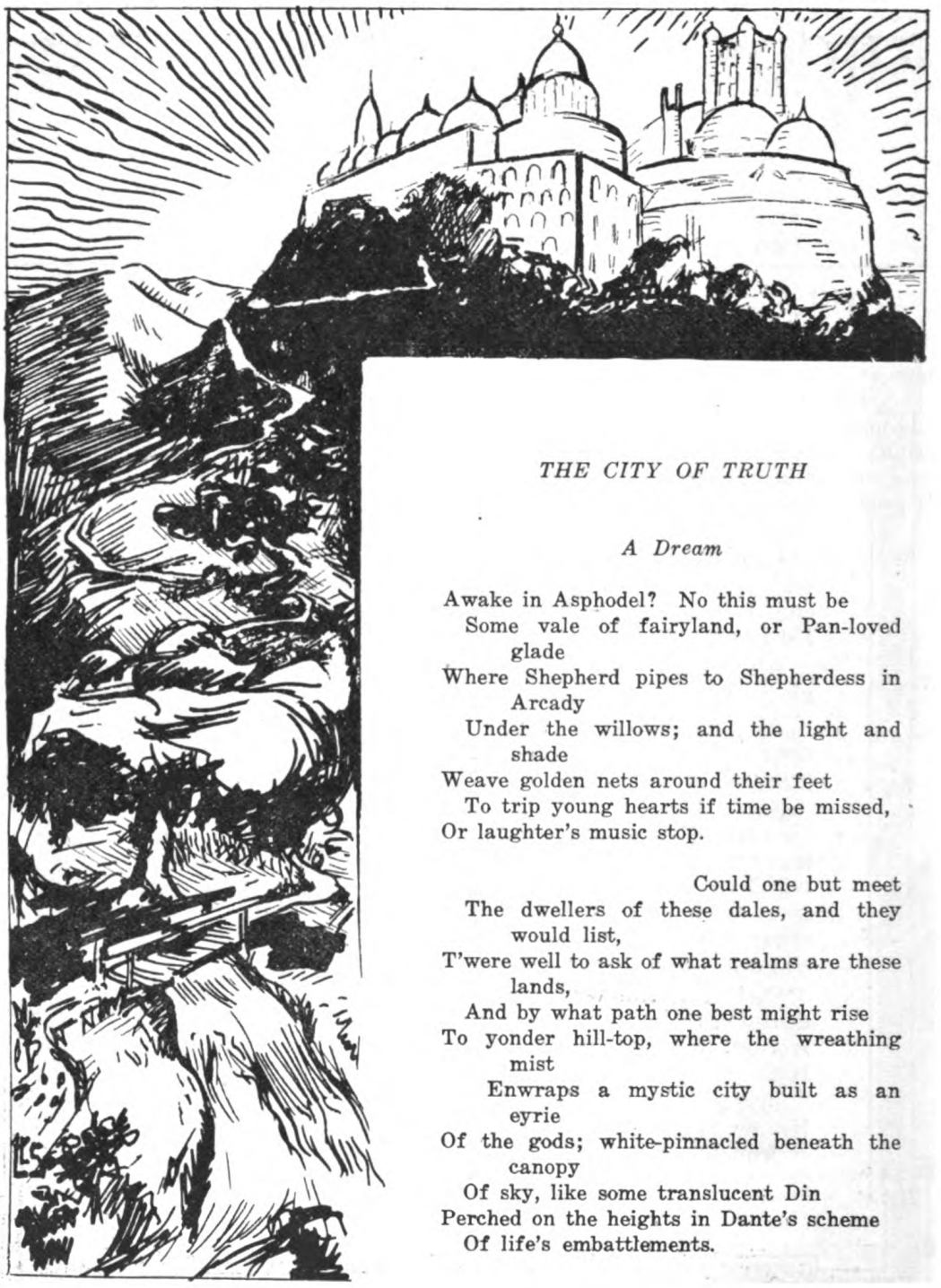
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Egyptian Obelisk, now in New York

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THE CITY OF TRUTH

A Dream

Awake in Asphodel? No this must be
Some vale of fairyland, or Pan-loved glade
Where Shepherd pipes to Shepherdess in Arcady
Under the willows; and the light and shade
Weave golden nets around their feet
To trip young hearts if time be missed,
Or laughter's music stop.

Could one but meet
The dwellers of these dales, and they would list,
T'were well to ask of what realms are these lands,
And by what path one best might rise
To yonder hill-top, where the wreathing mist
Enwraps a mystic city built as an eyrie
Of the gods; white-pinnacled beneath the canopy
Of sky, like some translucent Din
Perched on the heights in Dante's scheme
Of life's embattlements.

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So in my dreams
I mused: and, with unguided steps, set forth
To climb the steep, encountering many a fall
On treacherous ground, and stumble by the way,
Till where the slopes had end, an outer wall
Grafted on crag and precipice did bid me stay
My further trespass.

* * * * *

On the mountain crest
Betwixt the restless earth and quiet firmament
Loomed the fair city, distant, white,
Veiling the stars in its own light
As Pharos of a harbor—the far quest
Of proffered peace; the peace of knowledge blest
And task accomplished.

Yet were my spent
Steps barred by the circuit of its walls—
Fivefold, and separate—rings of stone
Winding implacable, immense, alone,
Albeit conjoint in purpose; massive bands
Forged on the mountain's brow by God's own hands
To be its diadem.

Unbroken, void of fault,
In grim alignment ranged the mighty walls,
Towered and buttressed to withstand assault
By storm or man, yea against Time,
That silent conqueror, who plans with Fate,
Using for arms the sunbeam and night's rime
The heat and hurricane, the patterned-lace
Of dew, summoning from space
The tireless legions of his Djins
To fashion ruins for his chair of state;
His sceptre swaying elements; his robe the winds;
His ministers the hours, whose breath
Was theirs unborn, passing undying into death.

And I did mark
That in the circuit of each stony zone
A single gate was set—like Cyclop's eye—
Pond'rous with brazen plates which shone
Red in the fading light; save where did lie
Across their lintels the shadow of the curtain-towers
Inlet against the sky—untenanted, unwatched
Their sentinel Eternity.

None there was to swing
The great gates open, and my call
Echoed from frieze and bastion, turret and wall,
Peopling the silence with voices answering
"Ask in thine self, there is no other
Entering in."

* * * * *

Wondering what conjuration laid
Upon these gates, in potent name, or magic learned,
Like him of the Arabian tale, if made
With rites acceptable, in ancient form anew,
Might prove their impelling "open sesame,"

I turned
And met the eyes of one I knew
Long since: a face from which love gleamed
As angels look, or as the light must be
Of the Pleiades to their dark sister Merope:
Her form drew nigh, not as it seemed
By step of feet, but as a field
Of waving wheat will yield
In softest motion to the summer's air,
Swaying in rhythmic grace.

I seemed to hear
—When at my side she stood—
The old-time voice, simple and clear,
"I came, knowing thou wouldst have need of these."
Thereat, into my hands she gave five keys
Each bound to each upon a loop of hair,
A rippled skein of gold,

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Which had been, as she told,
Mine, when as a child I lay
Dreaming of flowers and play,
Unwitting of the briars of life's long way.



She bade me note
That on each key was writ its separate name,
The graven echo of the sentient phrase
Carved o'er the lintels of the five gateways,
Set in the circuit walls—each a talisman
To win safe passage to the court within,
If, in the hand of him who held the same,
Its name shown bright.

Upon the first appeared,
In letters wrought, its name of "Gentleness,"
And o'er the portal of the outer wall that word
Shone in brazen script. The second key
Bore for its title "Sympathy."
The third showed "Aspiration." On the fourth
And fifth were 'graved "Courage" and "Truth."

Ah me, the ruth!
The keys within my hands were dull: each word
Scarce to be read. Listening with heart I heard
The gracious giver say, "Bethink thee
Of thy heritage"; and, in my thought,
Remembered were the ages which had brought
My lives in gratitude to this. Straightway
The key of Gentleness grew bright,
As the crude metal in the light
Of cleansing furnace casts the dross away.

Eager I tried the key
Within the lock of that first gate.
It turned, and the great wings moved
Gently as though each hinge approved
The purpose and the hour of fate.

* * * * *

We passed into a courtyard carpeted
With lawns woven of mossy grass, and pied
With countless daisies, as though the spangled skies
Reflected here their myriad watchful eyes,
Giving to the light above
An answering love:
And all about the place were strewed
A multitude of flowers, lifting fair heads
From bordered paths, and leafy sheltered beds,
Knowing not of winds unkind or rude,
Watered by streams whose flow
Whispered in voices low
Lest any ripple unsubdued
Should mar the sense of all-pervading quietude.



This realm of grace
Reached to the wall in whose immobile face
Peered the bronze gates, engraven "Sympathy"
Above the glyph and scroll empanelled imagery
Wrought on their fronts.

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Ah, sighs in vain!
That name upon the key glowed fitfully, half hidden
Behind a ring of mist, as, in the summer's wane,
Will come and go the silver moon, cloud-ridden
Teaching its votaries coquettery.

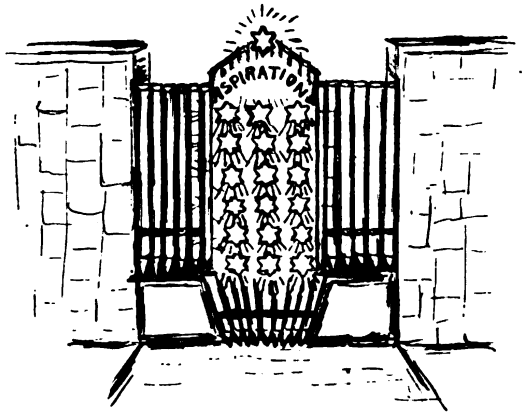
Yet had I counsel kind,
And, at the whispered word, my mind
Roamed to the valleys where my life
Had found all things so fair; the world so rife
With beauty and potentialities for good
That jarring notes were lost, and stood
Unheard in chords that made one harmony
Of love.

"Now look again," she said,
"Behold the name of Sympathy doth shine
With love's own alchemy, the light divine;
Open the gate."

And I then laid
The key in place, and did pass
Into a garden wild and desolate, untended,
Scented with blooms lost in the unkempt grass,
As if the powers of life, left unbefriended,
Were pictured here in myriad flowers,
Broken and bent, asking compassion's showers
And hands to smoothe the tangled maze
Of their neglected loveliness. On some the dew
Hung like sad tears of night, beseeching day's
Warm smiles, or with laden petals waited the breeze
Of kindly voice to lift and unburden these
Drooped heads—giving to the air, in perfumed prayer,
Their call to heaven. Elsewhere would peep
Fair fronds from weedy hollows, or in deep
Intricacies of briars, tendril-fingered,
Climbed strange blossoms, seeking light
Or stretching forth their arms in leafy fight
To where the rains of love had lingered.

* * * * *

Through these suppliant and untended spaces
Awaiting "Him whom she believed
The gardener," and his succoring graces,
We strayed, with unfilled wish, and hearts aggrieved,
To where the third wall raised on high
Its circumambient belt of masonry
Builded in God's own plan. The central towers
Curtained an opening, hung with portals-twain
Bearing, enscrolled, 'twixt lock and staple-pin
The title "Aspiration."



Fair entering in,
If but the rightful key might lose the veil
Woven by ousting thoughts across the name
'Cised on the clefs; casting their pale
Upon its burnishing.
"Child, look up," I heard her say,
"Look up to where Truth's City shows
In light divine, which will not dim,
E'en when thy sun's effulgent rim
Black with the ages grows."

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Upward I gazed
And saw, beyond the mists, above all ob-
tical:
The city of true knowledge, regnant, mys-
tical:
The mountain's crown and life's: the goal
Of inmost thought and self: its brightness
'mazed
But could not daunt the wistful soul,
Eager and undismayed.

* * * * *

Upon the key
Now glowed its name of high expectancy.
At its touch the gates wide open swung,
On silent hinges, as though some wind had
flung
The wings outstretched upon the air in
greeting
And, at our passing, folded again in meet-
ing,
As softly as the gull sheathes her cres-
cent-pinions
Dipping from cloud to sea.

Within the precinct
Vistas showed of mighty aisles and naves
Limbed of the living rock and crag; in-
stinct
With the thoughts which couch in a ruined
fane
And lisp, in their sleep, of death in life, and
again
Of the life that lives by death: Cathedral
forms
Grey with the stress of age and warring
storms;
Eloquent in teachings, filled with high
aims unspoken,
Pent with choral music in their dumb stones,
And the massed-musings of prayerful
tones
Beating 'gainst dome and architrave.

We trod
O'er pavements rough, past crags fan-
tastical,
Rearing splintered sides and arch and
pinnacle,
Like chapels adjunct to a pathway laid by
God
To lead the faltering feet of men—through
hall
And pillared sanctuary, to where,
'Twixt tumbled lacery of rock, and the
fourth wall,
A garden lay in cloistered calm; most
rare
And beauteous; fragrance and peace its
dower;
Filled with blossoms blue
Seeming to take their hue
From the heaven above
Whose light and love
Shone within the heart of each aspiring
flower.



Here in this garden fair we rested,
My feet being weary with the climb and
straying
From the path's directness. And I pro-
tested
That, in my hands, so dim should seem
The keys of "Courage" and "Truth";
holding in esteem
These attributes over my life a power sway-
ing
As great as those which by the grace
Of her, my counsellor, had won us to this
space.

Thereat she smiled, and said,
"The courage of thy days to these hath
helped,
But is not of the courage writ upon thy key
Which, brightened, yet shall lead unfal-
teringly
To where, upon the Mountain's height, is
shelved
The city-radiant, touching and merged in
heaven
"The gates will open, child," I heard her tell,
"Rest and it shall be well."

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I slept amid the flowers of hope:
Slept in a dream; and when I waked
The sun peeped through my windows,
bidding me cope
With life and action, and the strife
Of things to be done and won.
Ah! if one sleeps within a dream
May not the sleeper, waking, deem
The sleeping and the waking one?
So when life's duty's done,
And Death's deep sleep is come,
May he not ask—nor then in vain—
"Grant me those keys again."

J. B. Lindon.



FROM "WORDS OF PEACE"

To-morrow is not more important than to-day, so that ye should put the full weight of all your precious harvest into it. Set the measure of your days seemly and in fair favor, so that to-day, when it reaches the port of missing days, which is called to-morrow, shall have its full freight of garnered work. There is naught coming in future days so great as to make pause for it, unless ye build the pedestal and foundation firmly of to-day.

Each time ye stretch out hands for ease of others, knit ye the bonds which bind ye to the mystic brotherhood. Keep then your minds in growing ways, keep your souls in purest rays, and keep your hearts as open-mouthed cups, knowing that when they have been emptied they shall be filled. Fear not there shall be an end, for from His storehouse will the Great One send. All we ask is service for His sake. If ye can give this, even in so little, then have ye done as our Eldest Brother to the least of these who live also in His spirit, as do we. Fill full your hearts and minds and lives with the splendor of Good, manifest not only in the uncreated God, but in those outbreathings of Himself called men. See that ye recognize the inherent oneness of all created life. Remember the underlying goodness of all elements of creation. See that ye ponder well upon the universal need of going Godward. So shall ye be storehouses of the fructifying seeds of His love and purpose in this world.

Conceive, if you can, the Blazing Orb of Light. From every side extend the living Rays. Many lights lighten the darkness of this world. Many degrees of density obscure the Source. Them call ye diverse colors. Say ye then: "Here is thy brother who is pale gray. How sad my brother who is dark brown! How bright my brother sparkling as with rosy light!" Know ye not true light is white? Know ye not all your brothers are one? Go on in faith and prosper in your doing, for as ye lighten the world so can ye only do it as the lamps of your inner illumination burn clear and bright. Thus is the outer doing seal for the inner having.

The great saviors of the higher life are those who have drunk deep at the spring. These are they who keep burning the torch which has been lighted at the central fire. And the light which lightened the earth when the morning star was made shall come again to rest upon the chosen few who are the helpmates of the Lord. And surely in the future will arrive other torch-bearers to bear triumphantly down to the generations to come that Light which is shining still and shall forever shine.

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RUSSELL WALLACE ON SPIRITUAL HIERARCHIES

The theosophical teaching with regard to the Hierarchy of Builders, through whose agency natural processes are carried on, has not so far found much corroboration in the pronouncements of western science. In view of this fact it is exceedingly interesting to notice the stand taken by Sir Alfred Russell Wallace, the eminent collaborator of Darwin, in his latest book, *The World of Life.* In this work the great naturalist states that, in his opinion, "the main cause of the antagonism between religion and science is the assumption by both that there are no existences capable of taking part in the work of creation other than blind forces on the one hand, and the infinite, eternal, omnipotent God on the other." He then goes on to explain his own view of the way in which evolution is carried on—a view which very much resembles, in its general outline, the teachings of the Ancient Wisdom.

"If, as I contend," he says, "we are forced to the assumption of an infinite God . . . it seems only logical to assume that the vast chasm between ourselves and the Deity is to some extent occupied by an almost infinite series of grades of beings, each successive grade having higher and higher powers in regard to the organization, the development, the control of the Universe.

"If, as I here suggest, the whole purport of the material Universe (*our* Universe) is the development of spiritual beings who, in the infinite variety of their natures . . . shall to some extent reflect that infinite variety of the inorganic and organic worlds through which they have been developed; and if we further suppose . . . that such a variety of character could have been produced in no other way, then we may reasonably suppose that there may have been a vast system of co-operation in such grades of being, from a very high grade of power and intelligence down to those unconscious, or almost unconscious 'cell-souls' posited by Haeckel, and which, I quite admit, seem to be essential coadjutors in the process of life-development.

"Now granting all this, and granting further that each grade of being would be, for such a purpose, supreme over all beings of lower grade who would carry out their orders or ideas with the most delighted and intelligent obedience; I can imagine the Supreme, the Infinite Being, foreseeing and determining the broad outlines of a universe which would, in due course and with sufficient guidance, produce the required result. He might, for instance, impress a sufficient number of His highest angels to create by their will power the primal universe of ether, with all those inherent properties and forces necessary for what was to follow. Using this as a vehicle the next subordinate association of angels would so act upon the ether as to develop from it, in suitable masses and at suitable distances, the various elements of matter which under the influence of such laws and forces as gravitation, heat and electricity, would thenceforth begin to form those vast systems of nebulae and suns which constitute our stellar universe.

"Then we may imagine these hosts of angels, to whom a thousand years are as one day, watching the development of this vast system of suns and planets until some one or more of them combined in itself all those conditions of size, of elementary constitution, of atmosphere, of mass of water and requisite distance from its source of heat, as to insure a stability of constitution and uniformity of temperature for a given minimum of millions of years or of ages, as would be required for the full development of a life-world from amoeba to man, with a surplus of a few hundred millions for his adequate development."

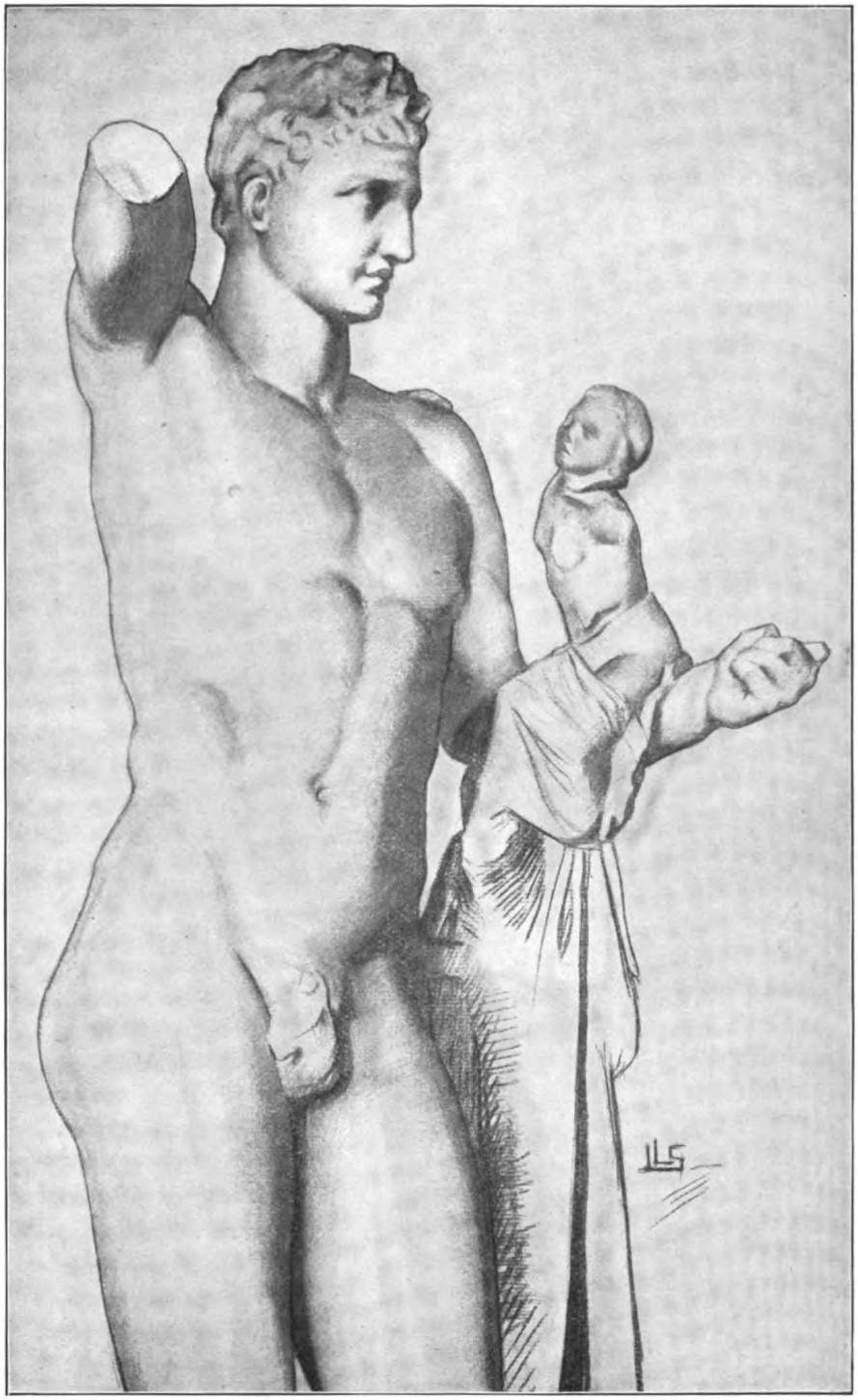
A. E. de Leeuw.

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Hermes and Dionysos

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HERMES AND THE INFANT DIONYSOS

We present our readers with a handsome sketch by Miss Shuddemagen of the celebrated group, casts of which can be seen in so many of the great museums of the world in similar reproduced form.

It is the occult meaning of this statue which has made it so great in its message to men.

Hermes, of course, was a great initiate and Dionysos his pupil. Their relation can be understood with the slightest study of the group.

We are first attracted by the attitude of the child, which tells of keen and painful inquiry. It can be seen that, though the child numbers but a few years, it is his whole soul that speaks to the teacher. Yearningly the child asks and seeks to penetrate the reserve of the guru; he would prematurely seize the mystery of his own divinity and would almost drag from the teacher, seemingly unwilling, that which the teacher possesses of the knowledge of the beyond and would gladly tell if the pupil could understand.

The enthusiasm of the pupil is easily seen in his attitude. That of the master is equally striking as he, wearing the mien and pose of youth eternal, gazes out into the Infinite and yet shows in his tender smile his full recognition of the nearness of his pupil whom he tenderly draws to his heart. His smile is a perpetual answer to the human inquiry of the little one. His gaze into the Infinite is, in another way, equally a reply, seeming to say that in the beyond will be found the loosing of the mystery, that not until the child shall have grown, shall have further unfolded his powers of apprehension, may he know. For it is not the wisdom that can be imparted in speech that the child's heart craves, it is that which can be known only through experience and realization in spirit.

The group says to us "What is the mystery of our being, of our becoming and our ending?" And it also replies, "It is a mystery you may know, if as a little child you seek the Teacher who is ever there and patiently and oft enquire the Way to know. For the mystery will fade away and grow again until after many answers you shall know, being merged in God, with power to be self-conscious There, being and knowing you are yourself divine."

W. V-H.

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"LILA"

When we wish to express an idea we are limited to terms as now employed and often use words the present meaning of which can only be followed along some lines of correspondence. Thus when we say that manifestation is the Self playing, sporting or romping with matter, that it is only pastime for the self, it grates on the feelings of some people owing to past association of ideas with those words.

H. P. B. says in the *Secret Doctrine* that the "Universal in toto is a boundless plain periodically the playground of numberless Universes incessantly manifesting and disappearing." The poetical language she uses robs it of criticism. Mrs. Besant speaks of our ability sometime to play with matter as the Logos does. Again, this either appeals to our vanity or contains a promise of great things for us and we let it pass. Or when we are told of Bacchus (Logos) playing with his toys, the association of infants and toys fails to arouse that unpleasant feeling that the mere plain use of the terms play, sport and pastime in connection with manifestation often does. This must necessarily be so until a larger and more elastic meaning of the terms is thoroughly established.

Let us ask ourselves what these terms mean; let us follow them up and down the scale as far as we can go. Starting with the spontaneous romping of the little child quite without self-consciousness, pass to the ball-game, Santa Claus, the stage, the artist at his easel, the sculptor, the woman trimming a hat, the novelist at his writings, (in fact anything in which we lose ourselves, or more properly, where the Self takes the throne) on to the deliberate and ages-old plan being carried out by the Logos. Mid-way between these extremes we may find a degenerate kind of sport done for the fruit of action, commonly called work, which it is not the purpose of the writer to discuss.

All the way we see the Self giving expression in some limited, partial and particular way and through it all we see running a very large element of pretense, make-believe, or acting as that term is used in connection with the drama. Even the child in its rompings has constantly that make-believe element present; his imagination is usually strong at work. The ball game is not what it seems, the bases and rules of the game are but to give rhythm and form to the efforts of the Self striving to dominate matter. The actor knows he is not Hamlet, yet he tries to feel that he is, and the costume he wears and the stage settings are helps to him; yet it is not really to be Hamlet that he strives, but to be the Self in some small particular. The artist knows that his trees, rocks and skies and human forms are only pigments on canvas, yet he seeks to pour himself into his work that he may feel the joy of creation and that others may see the Self in his work after him; and so also it is with the sculptor. The woman trimming the hat knows the hat is all fuss and feathers, yet her effort is to the end that others may see the Self through the future wearer of the hat; that it may help add to her expression of the Self.

We further see that it is all a show and "all the world a stage," using the word world in its widest sense to take in all manifestations. We see there is always the actors and the audience; the Self is the actor and the Selves the audience.

The real and the non-real, the Self and the not-Self are always tied together and therein appears the necessity for the show, and the necessity for it as it is.

Now let us go to the top and come down. In our relative understanding, we can understand that we are the Self veiled in sheaths which may be removed one by one endlessly, giving more and more expression of the Self; but we as the Self rebel at any such limitation. The Self having taken on limitations, we may be willing to carry them as long as time lasts, but we deny that it is our nature. We feel that when we have arrived at a point where we consciously begin to try to remove these veils

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that we are approaching a point where we will discover the key to the combination by which they may be all swept away at once. Soar as we will, however, we are yet in the world of beings, in the world of limitations, and it must be even so, to quote Mr. Leadbeater, to that great Being "almost infinitely above the Solar Logos" when he blows bubbles of nothing into the ether of space, for even though the bubbles may have no reality to him, the ether of space has some. There must be a without and a within for him and that means limitation—even though at will he might pass out of limitation. This is equivalent it seems to us to what is said in the *Secret Doctrine* that the root of matter always exists; in other words, the Self can take on limitations or matter, and we can see in ourselves in a small way that we can increase or decrease these limitations and the same is true through a larger range by more inclusive centers of consciousness.

Coming down to the Logos of our system, we can imagine that the matter of the larger system within which his is to be included has some degree of reality to him, either necessarily so or simulated. It would also seem that he must have a memory of past Universes in which he had played great parts, and this would also be a limitation. This memory would also seem necessary that there might arise in him a desire to create a new one, to give expression to himself on a grander scale than ever before.

By desire he draws himself and his material together leading to such cognition or knowledge of the material he is to use as is necessary. Then he acts outwardly upon this material, shaping it according to his will and finally pouring into it, of his very life, those individualized parts of himself which are ourselves, and which we call monads. We call it sacrifice on his part and are likely to associate with it the idea of pain and suffering that these words usually imply; whereas, no doubt, we are told, it is a joy beyond our imagining. "The Gods in heaven shouted for joy" when they saw the plan unfolding. That joy was his joy, and it will be our joy as we see that plan unfolding, and we will pass that joy on as the Gods and the Logos are passing it on to us, or we will return it to Him who sent it, which is all one.

Similarly, the artist desiring to give expression to his inmost being arranges his canvas, brushes and pigments. He mixes his pigments as the Logos prepares his plans of nature and outlines his forms upon the canvas and lays them in flatly, and then he pours his being into it with all his fervor and so long as it will flow he enjoys the highest bliss possible. This corresponds to the third outpouring of the Logos. When it will no longer flow, his further joy is in that which others may get from his work. Compared with the Logos the work of the artist is partial and incomplete. The artist cannot pour into his work individual centers of consciousness that will maintain themselves and grow into the likeness of the father in the matrix which he has provided; he can only send out borrowed atoms carrying his life to others or returning to himself, this making his karma.

Altogether beyond our understanding is the mystery of the individual, which is neither greater or less than the mystery of a grain of wheat. We are but individuals, that is, not possible of further division, while the Logos is the father of individuals. Yet with every effort to express our inmost nature we go through in miniature what the Logos does in his grand way, and, as he has given us his Universe not "for man's delusion given", but that in it we may see him, so our efforts are to the end that others may see some of him through our works.

Turning to the metaphysics of our subject for the summation of the principles we see that the changeless Self, to make itself objective to itself, to make endless change within changelessness, throws up pairs of opposites which make no change in the totality, just as we add or subtract equals from both sides of an algebraic equation without disturbing its balance, thus transforming it to show the solution of our problem. The Self by identifying itself with one pole of a pair of opposites sees it-

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self reflected in the other—Psyche viewing her reflection in the water. By the repeated reflections the make-believe so necessary to draw out childish efforts gradually loses its reality and the object of it all is matured and accomplished, the finding of the Self.

Beginning with the first faint bubbles of nothingness and passing through almost countless stages and almost endless manipulations down to the man with a hammer and a saw, there results the fabrication of seeming reality, seemingly more real than reality itself and through it, yet not of it, flow forces ever changing which give the world its trend. The Selves slowly ascending discover the unreality of the lower fringe of the fabric and gradually cease to seek therein for the real. Their desires changing to aspiration to rise above illusion and compassion for those below them, they gradually become manipulators of the fabric themselves for the amusement and instruction of the children below.

Life is a play! Life is a game! Played aright it is a make-believe, for the Self is playing it through the lower self. *Light on the Path* says, "Stand aside in the coming battle," and we are told to let the warrior fight in us, to take his orders, etc.; in other words, play his part, and defeat is impossible.

H. P. B. says: "The only failure is in ceasing to try." Slowly we will come to realize the make-believe of external life. "The voidness of the seeming full and the fullness of the seeming void" has many applications and is repeated almost endlessly. In time we will learn it is all sport and play and become sportsmen and "playing the game for the sake of the game, make pleasure and pain, success and failure the same."

Elliot Holbrook.

THE EARTH

We are told that the earth-body has an elemental of higher, finer matter that acts as the ensouling consciousness of its life.

We wonder what must be its routine and its surprises of consciousness. Within the body are formed many curious arrangements of its matter, on the surface the variations of climate give it simultaneously the most diverse experiences. Geologists say the crust of the ball is cooling rather rapidly and so is contracting upon the hot interior. If this be true then the earth in its physical form is decadent, its life-forces already waning and its writhings the premonition of dissolution. In its youth its life was ever growing, heightening with the constant accessions of Logoic force flowing from the Sun. The life of the elemental was more and more full of rejoicing as the days and years went by. But now the activities of the globe are of groanings, of earth-quakings and crust-rendings.

The touch of the earth elemental itself gives us feelings of depression, of sadness, of despair except as we feel the life of the grass and flowers, fresh-filled with life-force from the Sun.

The earth, seen from afar, is a star, its dirt and pain are lost in remoteness of space. As a blessèd star it shall be when men, each having seen as his own the Star in the East, have found the world the field of their efforts of love and, looking about them, see all things from God's point of view.

W. V-H.

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*THE COMING OF THE CHRIST AND WHAT IT MEANS**

It really would require a long training in the Divine Wisdom to make it possible for us to understand what it would mean for so great a being as the Christ to come again on earth. Especially we should know the evolutional status of man and his relationship to the rest of God's evolutions.

We know that the manifestation of the Logos now is not simple, at this period there are seven orders of evolution connected with earth. It is most complex. Think of it, that we are scarcely allowed by our teachers to know more than the names of some of these orders; that some of our fellow-creatures are scarcely mentioned except with bated breath.

Several orders of evolution exist in a sense one and yet separate; they live together, interacting, yet in certain ways repellent one to another. It is curious, indeed, that man should exist in such relations; strange that he is in the midst of such a contest; strange that he should be born on earth to be engaged in contest; strange that his evolution should depend upon a continuous battle from the cradle to the grave with many forces round about, as long as he is on lower planes of being.

Theosophy does not hesitate to tell us that all the forces of Nature have in them life, vague consciousness, and to say further, that there are highly evolved beings connected with some of these forces and that these creatures reach the goal of their evolving in a definite way. This way is by learning certain lessons of law, that is, certain phases of the relationships of the consciousness of the Logos higher than those that are at the moment apparent.

If the evolutions are more or less at war with one another, yet are in some ways harmoniously acting together, how can they learn their lessons? Who are the teachers? There are such. It is ordered that the salvation from all this difficulty shall come from man himself; it is a part of the plan of the Logos that man shall be his own teacher, make his own sacrifice, his own battle, and in that way come out of his own difficulties and, in a sense, be his own saviour. But it must be parts of the Great Man, the Type-Man, Man as a whole, that shall go forward first and do this work of becoming the saviours of Man such as were the Buddha, the Christ. They are still engaged in this great war against the ignorance of the Law.

The karma of the world, what is that? It is the cloud of darkness that hangs over men representing partly the error of man, and partly, too, that phase of evil and difficulty through which man must go before he can reach the goal of attaining the knowledge of the ways of God, which at last he must have.

The changing eras of the world are the mile-posts of our progress toward God, and the different influences that act through them upon men, are more or less favorable to the efforts for the improvement of man's status which are put forth by the great Teachers and Leaders. The Watchers who for long have been looking forward to favorable eras have made many wonderful preparations, have laid by great store of force to use, and have taught men with special reference to the needs of the hour towards which we are so swiftly approaching. And they have appointed that its culminating hour shall be signalized by the Messiah's appearing.

One of the most significant manifestations of the activity of those known to us as aiding our evolution from the unseen side was the formation of the Theosophical Society. We must try to realize that the Masters of Wisdom have for some thousands of years been consciously forming a body of men to aid them at this present time. This body is ready, this little army, so close, compact and strong, is ready for its work.

*Address, Post Convention Proceedings, Chicago, September, 1911.

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The tremendous message that Mrs. Besant gave when she told of the changing world has affected the West far more deeply than one can realize until he gives it thought and study. Men are profoundly moved by the idea that the world is changing and that there are to come into outer manifestation once more those great people who will make manifest to men the greatness of the scheme or plan of the Creator and His method of working it out.

The karma of our Society is tremendous on both sides. Its good karma is almost unimaginable; the salvation of our Society, of its members, is a thing absolutely fixed. We are to be swept along swiftly in evolution, long before the remainder of the people of God have heard His deeper message, or have even come to a knowledge of Him. Our evolution must be swift in the leading of men; the whole Society has that great good karma.

The evil karma, the burden that the Society has borne and will bear, is something tremendous. The suffering will be great; there will be difficulty, but the time will seem comparatively momentary for each individual as he passes through his trial in crucifixion, and then will come the glory of the ascension and the power of the Logos descending upon him for his use in the name of the Master.

The strength of the Society lies in the power and the right to use that force which the Great Leaders, the Masters, have prepared for this period. And that will make it possible for the Society to carry the huge burden for the world which will clear a way for the coming of the Great One. For when He comes, the way must be prepared for Him. The grosser evils must for the time be held in abeyance; the minor evils must be made almost to disappear; the harmonies of the higher worlds must sound more clearly to us below. The evolutions we do not see must be made to aid in more and greater ways and to hinder in less degree than they do to-day. The earth must rejoice; the forces of the Logos must play through all of His earthly forms more freely; there will be increase of life; a wide, a still rejoicing; there will be some relief from the discharge of the forces of The Left.

Then He is to come—for whom? For men and for the gods, for the burden of the Great Beings of the Hierarchy is not light; it is heavy, and when He makes this sacrifice and comes down among men, takes upon Himself that outer burden of the teacher, there will be a wondrous relief for all the evolutions, and this will be relief not for a moment but through all of the manvantara. The crucifixion of the Logos Himself under the burden of matter will be eased and relieved and the upward arc will subsequently be more easily trod by evolving beings.

The preparing for the coming of the great one means so much that we cannot at all estimate it; we can only just a little imagine what will be the doings of our Theosophical Society here in America. What we do in our present Convention means much more than we can imagine. One of the things it means is that the more we effect the sooner He can come and the more quickly will be the winging away of souls from this planet to the next one of the chain.

Can you not imagine that those Great Ones who are thus aiding the world have hidden in their hearts a realization that their burden has been carried a long, long time, and that Their mighty souls may almost be a little weary through that strain they so long have borne for the Logos? We cannot but feel that this is true and we dimly realize our responsibility, our duty. We little ones can do much, indeed, to make easier the way for all of Them, to lighten Their burdens. For it is ordered that when the little ones in their weakness, as it were prematurely, take up the burdens of the hierarchy much may be done for the world in their name and the cause be mightily furthered.

Soon will come something of the joy of salvation for this old world; burdens will be lighter in every way. The feelings of men will be improved in tenor; all men instead of being constantly heavily burdened at heart will feel more of lightness. All bodies will be less cumbrous and pressures upon them less severe.

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The Coming of the Great One means all of these things, and for us who have the duty of aiding in our small way in the preparation for His Coming, what does it mean? What is it we love and what would we have done? Suppose we could ask the Logos Himself for a benefit, what would we ask for? It would be that those we love may be spared pain and suffering—that the way might be made easier for them; that they in their evolving through the long roll of incarnations might have joy and not distress. And it is that that the Logos has promised us for our reward. It is that which the Great Ones will do for us. So the salvation of our loved ones we can have; so we can have enough of joy and satisfaction to make us rejoice for every and any sacrifice that we must make.

And then, if instead of looking back at those who follow, we look in the other direction, look upward and onward to see Who are Those Mighty Ones there above Who long ago passed through the crucifixion up into the joy and power of the Father, Who have renounced the fruit of Their own action and have remained with us, and Who love us and our welfare far more than They love Their own bliss, and if we feel that we may aid and assist Them the sooner to carry out the promise They have made to Themselves and Their God that They may not leave us until all had been saved,—then we can realize a little of what it means to Them to think of His Coming, that Great One, the Rock of Ages, descending to be among men, and to be once more their present and visible Saviour.

Weller Van Hook.

PLAIN TALK FROM A PLAIN MAN

I

Why, say, do you think that this little wink
At a bewildering world that's as deep as the drink
Is all that God grants? (Call Him God,
Or, if you like, the Force that shoots down a lightning-rod.)
That this little wink is all? That we sink
Or swim with only one chance—a peep through a chink!

II

No! I've been here before and I'm coming some more,
Till I am so big that God (who is good) can pour
Some part of His light not *into* but right
Through me, to those who need His strength in the fight.

III

Yes, you may say that I'm going away,
But please add that I'm coming back at no distant day.
And we'll meet again, yes, again and again.
Come! It's not a good-bye, it's just "Auf wiedersehen!"

Fritz Kunz.

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PARCIVAL

Sixth Book

KLINSCHOR, THE MAGICIAN

(*Continued from page 221*)

When Gawan woke up early next morning he walked out into the garden, which was under his window. He could now see the castle and the palace near at hand, whose sight had filled him with admiration the day before. Although it was not yet day he could see many of the ladies in the palace; and he wondered why they were not still asleep. He returned to his room and slept again. On awakening a second time he found Bene standing by his bedside, ready to serve him. He thanked her, but his curiosity impelled him at once to ask who the ladies in the palace were. Thereupon the maiden became pale and begged Gawan not to insist, for she would not tell for any consideration, although she knew. Nevertheless the hero insisted, till Bene broke out in tears and cried loudly. Her father came in to learn the cause of her sorrow, and Gawan informed him, and asked him to tell him about the ladies. It was now the knight's turn to wring hands and beg his guest to question no further. He said, "Woe, Sir, there is misery above all misery!" Then Gawan asked him why the question terrified him. The host answered, "Sir, it is because of your passion for mighty deeds. If I answer you, you would press me with further questions to learn about things which will bring a great load of sorrow upon you, and also involve me and mine, who are born for your service."

Gawan told his host that he must tell him for he would know at all costs. Then the knight, very unwilling, said, "Sir, it pains me that your curiosity will not be stilled. I will lend you my best shield; for you may prepare for battle. Know, my lord and master, that you are here in "Terre Merveille" (land of wonders). "Le Lit Merveille," the magic bed, is found here. There is no one who has tried the danger of battle in "Chateau Merveille" (castle of wonders) the second time. If you go, you go to your death. Whatever you may know of adventure and danger, whatever deeds you have done, are yet mere child's play against this one." Gawan replied, "I should be sorry to pass by the ladies without any work; yes, even without seeing them, of whom I have heard long ago. Since I am now so near them I will venture to do battle for them. You shall assist me with your counsel, to which I will gladly lend ear."

Again the host was plunged in sorrow. "Sir," he said, "know that should God show you His mercy, so that you should not meet your death when you go into battle, then you will become lord of this land. If you should be able to release the ladies, who were forced hither by magic bonds, and whose rescue has vainly been the aim of noble knights without number: how high your renown would be raised! Highest praise would be yours! But, Sir, no one would blame you if you should ride on without further battle, you who conquered the brave Le-Choisi-Gueule, the hero of many knightly deeds. Excepting Ither of Gaheviesz no one was favored with such high virtue; I gladly praise this youthful knight. My boat also carried over yesterday him who slew Ither at Nantes; he gave me five horses (may God grant him a long and happy life) which had been ridden by kings and dukes. They had to yield themselves to him, and were sent to Belripar. His shield bore the marks of many battles; eagerly searching for the Grail, he traversed the length and breadth of the land." Then exclaimed Gawan, "How? Where did he go? Tell me truly, my host, did he learn how such a rare mystery was awaiting solution here?" "Nothing learned he here," said the knight. "I would be a criminal if I had betrayed the adventure. I knew how to avoid it. Had you not been so insistent I should never have told you. Woe will befall us, Sir, should you be slain here! But should you be victorious, then my poverty will have an end; yes, I trust that you will graciously

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change it to wealth. Oh, that I might see your glory and praise!"

The weapons of the hero were brought in; the daughter of the host helped to put the armor on him. From the host he received a shield of great strength and hardness, for his own was cut to pieces. Then his horse was led before him, and the knight of the ferry, much moved, said, "When you will have reached the top of the mountain, it will be well for you to do what I advise you. A merchant sits before the gate; buy from him what you may like, and leave your horse with him as security, before you enter the castle. Believe me, he will return it to you in better condition, should you be so favored as to return." "What?" asked Gawan; "shall I not ride into the castle on my horse?" "No; for there you will not find any servants, no sound of joy or sorrow is heard there. Squires, lords, the band of ladies,—which so splendidly appeared to your eyes, you will not find; the halls will seem to be deserted. I will pray that the grace of God will grant you to find the magic room in which the "Lit Merveille" stands, whose value is higher than the crown of the Dey of Marokko with all his treasures. Here it will be decided whether God will love you or not. Above all I must caution you not to let this shield and your sword leave your side; for know that the beginning of your work will come only when you think it has ended.

When the hero mounted his steed, great sorrow rushed into the heart of Bene, the sweet daughter of the loyal Plimpalinot; and all who saw Gawan take farewell of his host and ride off shared her pains.

Before the gate Gawan found the merchant and his eyes saw here such great splendor as was nowhere shown in the markets. The shop was a tent of velvet, square, high, and spacious; and—what was there for sale? No mouth can name the treasures; the money of the Baruch of Bagdad and of Katholiko of Rankulat do not suffice to pay for the house of the merchant. Even all the treasures of Greece would not have paid for the goods.

Gawan greeted the merchant courteously and looked at his wares, choosing from the rings, belts and bracelets what he wanted. The merchant said, "I have sat here many years, and never before has there come a man to see what lies in my shop, only the noble ladies of the castle. If you have come to seek adventure you may find it here. Your coming is praised by many ladies who hope to be released by your hand. If you wish to enter the palace you may leave your horse with me and I will take good care of it." Gawan gladly agreed, and walked on foot to the castle, which was built so strongly that it feared no assault, even one continued for thirty years. Many towers protected its battlements; the roofs glittered in the sunlight like the feathers of a peacock; they were painted with colors which withstood rain and snow. The hero walked into the inner court and then into the large hall. Its vaulted roof was high, the window columns artfully chiselled; the whole adorned with imperial splendor. Around the walls were rich plush benches on which the ladies were sitting before; but now every seat was empty.

The hero looked about him in the hall and found a door wide open and leading into a second hall, where his hopes are to be fulfilled if death does not devour him. The floor here, as in the first hall, was smooth as glass, transparent and richly inlaid with jaspis, sard and chrysolite, as was planned and designed by Klinschor, the master, with the help of magic entities, who carried off many wonders from all over the world and set them up here. The floor is so smooth that the hero can only walk on it with difficulty. Here in the middle of the room stands the magic bed, and offers him adventure. The legs of the bed are mounted on rollers of rubies, red and round and clear, which are to let it move about easily. He steps nearer, but it suddenly moves away from him. He thought that perhaps he was to reach it by a long jump. When he stopped, the bed stopped also; he walked up to it, and again it escapes. Then he makes a spring and succeeds in landing right in the middle of the bed.

But now the bed moves about quick as lightning, here and there and round about,

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with sounds like thunder, running hard against the walls, so that the walls of the castle rang out loudly. And if all the trumpeters on earth were unitedly to make noise in that room, it would not crash more loudly.

Gawan, deafened by the noise, and taken by surprise, so that his hair stands on end, holds firmly to the bed, covers himself with his shield, and lets happen what might please Him to whom all look for help when in great need. Therefore, as the thunder-journey began, Gawan also called to that Help to protect him with a father's mercy. The noise now ceases, and the bed comes to rest in the middle of the room. But immediately a new magic appears, for five hundred slings from all directions begin to hurl rocks upon Gawan in so masterly a way that not one throw misses him. Well did the strong shield of Plimpalinot serve him now, for no matter how hard the stones hailed upon him, the well-forged steel was pierced through but rarely.

This hail of stones also came to an end; but then five hundred or more cross-bows from all corners of the room shot arrows upon the hero on the bed. Who loves sweet rest, let him not choose such a bed! And if he did he might have something to tell about. Youth may change to old age in such an experience. This outburst also came to an end, but the stones and arrows have caused many a wound on the legs and arms of the hero.

Already Gawan was in hopes that his hard work was ended; but there a door opens, and a gigantic boor, of ferocious look, steps into the room. He wears wide trousers, cap and coat of fish-hide, and carries in his hand an enormous club. Gawan saw that the man came without armor, and made himself ready for battle. The churl was surprised, and stepped back quickly, but called out with wild rage in his eye, "Well, make ready for battle! The time will come after all when you must give up your body. It is the devil's work that you are still alive. But even if he has protected you so far, you are travelling the road to death. You will soon be aware of this." With these words he left the room.

The knight perceived that a battle was impending. So he knocks off the arrows whose points had pierced through his shield and got himself in readiness. There —hear—a roar is heard, like that of twenty drums. Gavan was never afraid, but here he asked himself, "What will happen now?" A mighty lion sprang into the door by which the giant had left, large as a battle-steed and raging with hunger. The hero puts himself on the defensive and lifts his shield. The lion springs upon him and grasps the shield with his paw so that the claws deeply imbedded themselves into the steel sheet. Gawan, not knowing how to get rid of his foe, aims a mighty blow against the beast and cuts off his foot. The enraged and bleeding lion jumps about on three feet,—the fourth hangs on the shield. The battle moves first this way, then that way. The lion tried to get the hero under him, but as he reared up close against him, Gawan thrust the sword into his breast up to the hilt. Roaring and wallowing about in his own blood, the lion fell dead to the ground.

Hail! The greatest danger has now been overcome victoriously by the hero. But now he fels how his head is stunned by the stones and arrows, how his courage vainly strives for strength, and how blood is flowing more and more freely from his wounds and bruises. He became dizzy, staggered and fell, sinking down on his shield. His head rested on the shaggy mane of the lion, —quite a different pillow than the one on which the sweet, wise Gymele of Monte Ribele placed her Kahenis.

After all had become still in the hall a maiden stole softly to a window and listened and looked. She saw knight and lion lying in blood, as though both were dead. Greatly affrighted she hastened to the wise queen Arnive and reported what she had seen. With her ladies the queen went to the window to see, and many were dreading that their sorrow and plaints must be renewed. Could it be possible that joyful days might be in store for them? Had the knight succombed in the battle? They fear, hope, guess, weigh. The queen said, "I would be heartily sorry if he has lost his life." She

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sent two maidens to draw softly near the knight and find out whether life had entirely left him, or not. These timidly stepped into the hall and as neither man nor lion moved, one of them unbound the helmet from Gawan's head, and held a few hairs of fur under his nose. How her face lighted up as she saw them moved by his breath! She ordered her companion to run and bring some fresh water. She forced her ring between his teeth and little by little poured some water into his mouth. It was not very long before the knight opened his eyes. He thanked them for their kindness, and prayed that they might graciously overlook his unseemly condition. He asked that someone skilled in such matters might dress his wounds, and, should there be more battle before him, they might tie his helmet on again, and leave him. But they assured him that he was now and always freed from battle in the palace, and that four noble queens would be gladdened to hear that he was living.

One of the maidens bore the good news to the ladies, and a great joy spread over the castle, released for ever from its magic spell. They all sank to their knees and cried "Dieu merci!" (Praised be God!). The aged queen Arnive had a bed prepared at once for Gawan, and sent four of the ladies to remove the armor from the knight, and carry him to the bed, that she might look at his wounds and see whether he might recover. "For," said she, "if they are mortal, all joy will vanish away. We would then be overcome with him and condemned to bear a living death." As she ordered so was it done. More than fifty wounds were found, but the arrows had not pierced deeply into his body. The queen took warm wine and diptam, and washed the blood from the wounds, laying on such salves as were especially healing for arrow wounds. Bruises were found where the helmet had been bent in, but Arnive's skill soon relieved them. She said, "Kundrie la Sorcière often visits me and brings me the best medicines. This salve is used for the heavy wounds of Amfortas; it is found so healing that death has not touched him. From Montsalvas I received it." Then Gawan rejoiced greatly as he heard the name of Montsalvas, for he thought that it was near by. He wished to speak about it, and also could not thank the queen enough for her goodness, but she ordered him to cease speaking so much, that he might recover more easily.

The queen had him well covered, and he fell asleep in that hour. He was now cold, now warm, because of the strange power of the salve. When night came he awoke and a little nourishment was given him. When he saw such lovely ladies around him, however, he realised that even hard fighting had not been able to release him from the old woe,—the yearning for lady Orgueilleuse. For no lady had so deeply touched his heart as had she After he had finished his meal, Arnive sent away the ladies, and asked the knight to lie down again and sleep.

(To be continued)

C. Shuddemagen.



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THE ACTUAL HISTORY OF FREE-MASONRY

In England the only Masonic historians who are held in repute are those who prove to you that Modern Freemasonry has no history beyond 1717, and in a certain sense they are correct.

In America every idle statement, generally interesting in itself, which connects Modern Freemasonry as an offshoot of the *mysteries* of antiquity, is accepted without the slightest attempt at proof, but in fact, so far as Modern Masonry is concerned, there is not the slightest foundation for any such assumption.

Yet it can be proved by any Mason of learning who will go the right way about it that Masonry has a primeval origin with the mysteries, and that can only be done by tracing *backward*, not forward.

Modern Freemasonry originates in the operative Guilds of Free Masonry. Of this there are two systems of work in England in the ancient jurisdiction of York, north of Trent. London holds aloof, offers no assistance.

One of these systems originated with the Worshipful Society of Free Masons, St. Pauls, London; the other springs from a charter of the Counts Palatine, Bishops of Durham, issued in 1639, which combined various trades and is known as the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plasterers, and Bricklayers. It has, however, minute-books dating back to 1607, and the Arms, of five quarterings, exist to-day in the Guild Hall, Durham. This is a very numerous body, but the work only differs from the first named in minor points. Anyone who knows this work, and has any pretensions to learning, can see almost at a glance, whence springs Modern Freemasonry, and out of what arose the Guild Masonry of the Anglo-Saxons. To trace the connection of Modern Freemasonry with the operative Guild one must go back to ancient York Masonry, which you have fairly correct in America; the English Ritual, which dates from 1813, is of no use, and probably this is the reason why the "Know Nothing" historians have all their own way in asserting they have no history.

Then in operative Guild Masonry arose two systems,—that of the old operative Gothic builders which died out, gradually, with the Reformation in 1838, but left various bodies which developed into two degrees, and had gradually from 1648 to 1700 become social and political clubs of speculative Freemasons. Master Masons generally withdrew from the lodges to enter the companies and incorporations.

The other system maintained, and yet maintains, its building character in seven degrees, and was the classical style of the old Comicini brought into this country by Inigo Jones, who Anderson tells us brought over Italians to teach the English. It is this system therefore to which we must look if we wish to trace back our origin, in the mysteries.

The readers must take my word for it, and accept it or reject it as best pleases them, for I value no one's opinion; but this I do assert, that anyone who knows this system as I know it, and has a fair amount of learning, can trace its ritual back for say a couple of thousands years to the Romans. The Anglo-Saxon Guilds only became such when their kings became Lawgivers; they were previously Roman Colleges and Grecian Eranos.

The Guild believes that a certain *drama* records an actual fact; how is it then that we can trace back all its details to the prehistoric Cyclopean builders? I have developed the heads of this in my *Arcane Schools*, but it seems to be looked on with suspicion because their great historians tell them that our Freemasonry has no history, and they have been unable to weave a connected narrative. How then comes it that unlettered Masons can tell us what we are?

Operative Guild Freemasonry had Anderson as chaplain in 1710, and they consider him an unprincipled blackleg. An-

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derson did not play a creditable part, but he was not as bad as represented. He established a Grand Lodge of two degrees, Apprentice and Fellowcraft, and the Duke of Wharton, in 1722, added the ceremony of installing a Master. What Anderson really did was what Scotland had been doing fifteen years before; at Houghfort, Bro. Hoppringle was Master of a lodge and the minutes prove that it had *two* degrees in 1702 and the presiding officer was the Master Mason. Sir John Pringle, at the same date, had the same sort of lodge precisely, and so had the time-immemorial lodge at Melrose.

John Yarker.

THE HIERARCHY

In a sacred moment it is sometimes given to us to realize a little of what it may have meant for great beings to have remained for ages watching over this earth and the creatures which have lived upon it. Theosophy tells us that the period of the earth's habitation by man reaches back, back, for ages; it tells us that some came from other worlds to oversee its preparing and to inhabit bodies. We can imagine away in the dim past the great convulsions undergone by the earth to put into place the great mountains with the valleys, the rivers and the plains which formed the places in which man and lesser creatures could live. We sometimes try to realize the slow coming forth, first through the great rocks, of the beginnings of sensation; in the minerals the indications of the working of intelligences, their qualities ever growing clearer, up through the vegetable world, the animal kingdom, and into man. We can catch a glimpse of that unspeakable patience and devotion which was manifested by the Great Beings into whose charge was given the carrying out of this vast plan. We can see, the slow building and perfecting of forms in which the life could become manifest and how the forms must evolve with infinite slowness lest they break under the strain of the life ever seeking expression through them. The study of organic evolution shows us something of long, slow procession of forms. In the light which theosophy casts upon these things, we see with a deep satisfaction and even joy that ever upward onward march of the creatures of God, those going forward making place for others to fall in behind. Those in front are obliged to go forward whether they will to do so or not.

Sometimes our intelligence leaps forward into a new conception of things and then we will to go forward. Life seems filled with purpose, then! Order, harmony, hints of association with Great Ones come to us as reality; day by day the Plan is builded into our own minds, growing ever grander. Then in some moment of expanded consciousness there flashes deep into our souls this hint of the work of the hierarchy through all the ages. We know They shall stay in their places until others can grow to the power to succeed them. And we run forward a little, we hasten, we long the sooner to do that work that They who have borne the burdens for ages and ages may pass on to take up greater and ever more appropriate and glorious activities!

Nellie H. Baldwin.



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A BEGINNER'S ATTITUDE TOWARDS THEOSOPHY

As a beginner, studying theosophy, which is certainly extremely fascinating for everybody who takes the slightest trouble to be interested in something that is new to him, one is bound to reflect upon the apparent contrast between the theosophical wisdom and that which the majority of the western people call science. Science is the accumulation of knowledge through experiments, by observation and investigation of physical laws, their manifestations, and the seemingly logical theories resulting from them, the work of hundreds and thousands of intelligent, seriously thinking men finding its centres and strongholds in the numerous universities and colleges in all civilized countries with the general acceptance and support of all those who are in the position to receive and make it their business to study that knowledge. This apparent contrast is of about the same order between theosophy and science as between every religion and science, and leading to an everlasting warfare—science *versus* spiritual thought—is, as it seems to me, very largely responsible for the fact that so very many intelligent people when getting into touch with any theosophical thought, are afraid to occupy themselves closer with its teaching and ideas.

Partly this is due to prejudice and ignorance, as for instance, in the confusion of our wisdom with spiritualism, clairvoyance, and other studies and practices which have unfortunately been brought into terrible misuse by ignorant and malicious people.

There are many really intelligent people who are afraid to deal with spiritual things lest they be laughed at by those who look at everything supernormal as superstitious, and call things they cannot grasp with their material mind humbug. If through politeness they do not say it, they at least think in their inmost hearts that all people that deal with theosophy are just a little bit crazy, just a little off the track. We know and experience these feelings of the world towards us very often, but we do not mind; because, to know and to be able by this knowledge to help our fellowmen, to do something for humanity, is more important than the opinion of people who, from their imagined infallible scientific point of view, criticise and ridicule without investigation.

And there are still others who hesitate to accept our teaching, who are afraid that theosophy might bring them into conflict with their religion and their faith in the Bible. If they only would take the trouble to study our books on Esoteric Christianity, or better yet if they would come to those of our lectures which deal with this very subject, they would soon find out that not only no conflicts, whatever, can arise, but they would be better able to understand their religion and they would be more interested in the Bible and much more enjoy the service and sermon on Sunday.

Now coming back to the apparent contrast between theosophy and science, take for instance only our knowledge of re-incarnation, and even let us forget for a moment all about its larger consequences, except our conception of what man is. Let us formulate it in the simplest way: Man is a soul, and has besides several other bodies a physical body, in which he dwells, this body being cast off at physical death, the soul living through many incarnations and uncounted ages an individual life. Let us compare this with the view of materialistic science. Science will not accept any soul-life beyond our physical life. For science man is a highly developed animal, whose growth, actions, feelings, and thoughts can be explained by the co-action and reaction of physical laws which, through the refinement of ages, finally resulted in producing modern men and their civilisation. Scientific men are very precise indeed when proving to you in the most minute details their materialistic evolution. It seems, indeed, that it is very hard to attack their theories. Thus modern scientists will show you that the thoughts, forming

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themselves in your brain, are nothing but a chemical action in your brain-cells, just as when you bring iron and hydrochloric acid together a reaction will start at once, the acid dissolving the metal, the combination of both a little later forming regularly shaped crystals. And they can show you, prove it to your own eyes; one can illustrate this process by a wonderful apparatus recently invented, a combination of the X-Rays and the moving-picture machine, thus demonstrating an exact reproduction of a human brain in action. The brain is a chemical laboratory; the body, a complicated mechanism, a process of burning, disintegrating and rebuilding life. Being destroyed at physical death, nothing remaining but dust, when physical and chemical actions have stopped co-operating—man is no more.

This is the conception of science, and millions of people now accept this as the truth, and they are right to a certain extent; they certainly ought to be given all due credit for so minute a study of the physical and chemical actions in man. But what makes these elements act upon each other in a distinct way; what makes crystals form in a definite shape? There is, there must be something in these actions, an impelling force which makes elements act on each other in a certain way and not another, which gives them life, makes them grow and take definite shape and colour. And this force behind, this subtle something which cannot be grasped with our gross materialistic minds, is one of the manifestations of the Logos, of God.

Our Ego, our real self, a part of God, is that force behind us, which makes the brain-cells act in such distinct ways, the results of which are our thoughts, brought down from a subtler, higher world to our physical body so that our animal senses may understand and follow the will and the directions of the higher self. Our thoughts, feelings, and actions are only a physical manifestation of that what our real ego thinks, feels, and wills.

But science is not yet ready to accept this truth. It seems too far-reaching to men like Haeckel and others; they are afraid that philosophical systems, such as the certainly consistent, but unfortunately one-sided monism, are endangered by it. Some day science will discover that the divine order of things and the force behind the stage of physical life very well fit in with its natural philosophy, and are not in contradiction with any of the physical laws. And then, when science and religion go together hand in hand, another millennium will dawn for humanity; it will see the higher realms it can reach. In other words, humanity will be allowed to get a glimpse of the beautiful white Temple of Truth and Wisdom high up among the clouds of eternity.

Max R. Schneider.



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THE PHYSICAL BODY

Man's physical body has two main divisions—the dense body and the etheric double, distinguishable by the materials of which they are composed.

The dense body is made of solids, liquids and gases, and its general function is to receive contacts from the physical world and send them inwards to serve as material for the self in gaining knowledge.

The etheric double is composed of ether—ether I, II, III and IV,—and interpenetrates the physical; and it is the medium through which all the life-currents play and on which the activity of the body depends.

The first point which we must clearly understand is, that man and the body are two, not one—the body is an instrument which exists for our use and Self must ever be in control. In order to possess a perfect instrument, we must build carefully. Self must be master, and when our body wishes something we must stop and think whether we really wish it.

The dense body contains two sets of activities—the two nervous systems:—one involuntary, called the "sympathetic system", and the voluntary, which is the great system by which we feel and move on the physical plane. These nervous systems are built of cells—the cells are made up of small molecules and these again of atoms. These cells are combined into an organic whole—a body—and constantly these particles are changing, coming and going in continual interplay; the body completely changes every seven years, so we may build this instrument as we will.

An illustration may help to make this more clear. An artist is about to build a very fine piano; in his mind he sees and hears this perfect instrument, his ideal,—one which will respond to the grand harmonies of the Masters, and express their wills as nearly as possible. So he carefully selects his material—nothing but the *very best* will do—he rejects all wood that would not yield a perfect sounding board,—all strings are so perfectly attuned that the finest ear can detect no error, no overtone—not one particle is allowed to enter which will mar in the slightest the glorious music the master minds have given.

When the mechanism is completed, the builder places it in a perfect case and it is ready for the artist's use—a perfect instrument.

Why do we not build as carefully? We wish an instrument so sensitive, so keenly attuned to the hidden harmonies, that just as the artist may use that perfect piano as he wills, so Self may play through a perfect body. And to do this, we must (as does the builder of the piano) select our material very carefully and allow only the purest food and drink and pure, sweet thoughts to enter, for we are making an instrument which is to express the music of the Master.

Surely the dead flesh of animals cannot be desirable material,—and even though the body, from habit, says "I want it", the real Self controls, and the body may easily be made a servant. Aside from the selfish view point, perhaps, of purifying our bodies, meat-eating is a cruel custom. Karma takes no account of custom, and the karma of cruelty is most terrible. Because thousands of men kill and eat defenceless animals makes it no less a crime, and the gods of karma will demand payment of us. And too, think of the karma we help to make for the men who hold these positions in the slaughter houses —will they alone be held for their work? So we can see that eating of flesh has no place in our building of this perfect instrument.

All alcoholic drinks are polluting—not only in themselves, but they attract evil elementals and the most objectionable of the invisible inhabitants of the next plane—so the wise builder will reject alcohol in any form.

In truth, the body is a willing servant—give it pure food and drink and it will soon cease asking for, and in fact soon revolt against all coarse and unclean material. The man who keeps constantly in mind that he is working for the Master, building a body that will respond to and express all

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that is highest and best, will not find control very difficult. Those who really want to do it, will do it—it is because we really do not want to do it, that is usually the fault. Unfortunately perhaps, we are largely creatures of pretence—we deceive ourselves, and do not really desire what we pretend to desire—if we did, if Self were always Master, the change would be rapid.

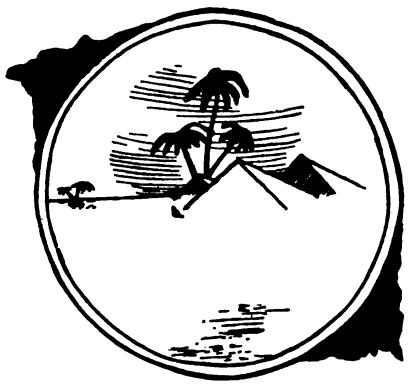
The dense and etheric bodies are not normally separated during earth-life, they functionate together as the lower and higher strings of a single instrument—but they also carry on separate though co-ordinate activities.

The etheric double is composed of four ethers which interpenetrate the dense body —and present a perfect duplicate of the denser form. This etheric double is violet-grey in color, is coarse or fine as the dense body is coarse or fine,—so as the dense body becomes finer in the building, the etheric double follows.

In sleep, when consciousness leaves the physical body, the dense and etheric bodies remain together. Impressions experienced while awake are reproduced by automatic action of the body, and disjointed fragmentary pictures fill both the physical and etheric brains—the vibrations intermingling each other, as it were, causing the most grotesque combinations. So we readily see the dense and etheric brains are not creators of thought, but instruments.

At death, the thinking ego slips out of the body, drawing the etheric double with it, so preventing any further play of the life breath. The etheric double is soon shaken off and is left to disintegrate with its dense counterpart.

So we must build a body perfectly healthy and strong—ever by growing more sensitive to grander harmonies, lovelier colors, an efficient instrument for the Master to use for His work in the progress of humanity. *Josephine E. Wardall.*



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Notes

Dear Mrs. Besant:

The hearts of all American Theosophists are turning ever to you with reverence as President and leader. We very much wish you may find it possible to visit America during the year 1912 and we extend you, herewith, a most cordial invitation to come.

Devotedly yours,

Weller Van Hook,
F. J. Kunz,
Thos. H. Talbot,
E. Holbrook,
R. W. Ensor.

Theosophy in Scotland states that the President has arranged to be in England for six weeks early in spring. Mrs. Besant arrives in London on the 27th February, and has taken the large Queen's Hall for the four Sunday evenings in March. Judging from the experiences of last summer, Queen's Hall will not be big enough for the expectant audiences.

Mrs. Russak's visit to Scotland was most stimulating and helpful. Our Glasgow correspondent writes: "The Lodge and public meetings were both well attended, and her visit in every way appreciated."—*Theosophy in Scotland.*

A man calling himself "Anderson, Devere or Arthur D., or A. Devere Anderson," who has been a member of the Theosophical Society, has been arrested and convicted of minor swindling charges in Honolulu.

During the month of January 182 *Primers* were sent out, of these 19 went to inquirers. We also entered 89 new members on our records during the month oi January.

A new lodge has been established at New Orleans, La., to be known as the *Truth Seekers' Lodge* with the following charter members: Mrs. I. H. S. Devereux, Mrs. Florence Howard, Mrs. Agnes L. O'Donnell, Mrs. Mary E. Jurey, Mrs. Jane A. Tuttle, Mrs. May A. W. Puech, Mrs. Louise von Meysenberg, Mrs. Elizabeth F. Werlein, Louise K. Payne and Mrs. Maude B. Low.

A new lodge was established at Vancouver, B. C. to be known as the Orpheus Lodge with the following charter members: Catherine Orr, Isabelle Bunn, Katherine F. V. Rhys, Marion Gray Williams, Irene C. Duke, W. B. H. Parker, C. F. Edwards, W. Campbell Chappell, Maud M. Macey.

Mr. C. Jinarajadasa accompanies Mrs. Besant to England on her present tour and may be addressed at 10 East Parade, Harrogate, England. It is expected that Mr. Jinarajadasa will return with Mrs. Besant to India. It will probably be two years before Mr. Jinarajadasa returns to America.

Mrs. Alida E. de Leeuw has conducted a very successful series of lectures for theosophists and for the general public throughout the west. Her work is productive of splendid results.

Mr. D. S. M. Unger has held very successful meetings in Kansas City and in Minneapolis and St. Paul.

Mr. Irving S. Cooper sails from India about the latter part of March and soon thereafter will arrive in the United States to take up theosophic work.

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PRISON LEAGUE

It appears to me that a great deal of the work of the Prison League lies along the same lines as that of our Karma and Reincarnation League, that is, so far as the general public is concerned. We should attempt to convince people that the present method of criminal correction is all wrong, that it is a barbarous relic of the dark ages. We should try to induce the general public to see that our prisons and penitentiaries should be places where the morally ignorant man is *taught*, not *punished*. The sins of the criminal are sins common to the race. Those that are under the shadow of the common law are suffering that they may become wiser, and it should be our effort to teach them to so regard the lesson which is being taught them. Really, it does not by any means follow that a man who is in prison is intrinsically worse than many or even most of those who are outside it. He may be a great deal better man than thousands who have never passed through the experience of imprisonment. Those who join the League should so regard him.

Prison work requires a great deal of tact. Everyone is not fitted for it. Those engaged in that portion of the work which brings them into actual contact with prisoners should be very careful not to assume a patronizing air in conversation with them. Nor, again, to act as though they were performing some sort of *duty*. On one occasion a man whom I was trying to help, asked me, pointedly: "Mr. Catlin, are you doing this because it is your *duty*, or are you doing it just to help *me?*" The man readily understood if the element of "duty" entered into the matter my interest was merely personal, and in the hope of some reward for myself, either here or elsewhere.

Our attitude toward the men should be that of whole-souled comradeship—no sentimentality, no nonsense or "come out and be saved" attitude, no sense of aloofness or superiority. We must be practical in our dealings with them. Undertake practical commissions for individual prisoners, consistent with the rules of the prison.

When you wish to gain permission to speak in the prison you have picked out for work, it is best to go directly to the warden and tell him in a straightforward manner that you would appreciate his permission to speak to the men every so often, every Sunday, or once a month, as the case may be. Tell him frankly that you are a member of the Theosophical Society, explaining the objects of the society, and that you feel that you can bring thoughts to his charges which will encourage, uplift and inspire them to better lives. If the one making the request feels that the power of the Master is behind his request he need not fear the result.

After permission to speak is secured there are several things to bear in mind: Those having the work in charge should post themselves thoroughly concerning the prison *rules*. Always remember that the prison warden is an absolute dictator, and you must secure his confidence by adhering to *his* rules. We must not assume too much after permission to speak has been given. Do not depart from the original programme outlined to the warden without consulting him in regard to it. Find out if such a course is permissible before handing out tracts and booklets.

And this brings me to the message of Theosophy to the so-called criminal. The boys in prison are constantly crying, "Oh, if I had another chance!" Teach them that there is *always* another chance, if you would reach their hearts.

We can also make our influence felt through correspondence with prisoners and gifts of theosophical books. As for myself, I prefer the correspondence plan best of all. There is a personal touch in that method which helps immensely. And then the prisoner with whom one is corresponding acts as a center for the distribution of theosophical truths. Get the names of those who are willing to receive friendly letters and get those who are not fitted for

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speaking to take up correspondence work. Do you realize that there are men in our prisons that do not receive a letter from the outside world from one year's end to another? There are men within prison walls who have not received a letter for more than a decade.

Place a theosophical library at their disposal and if possible secure the privilege of drawing books from the public library for them.

When I glance over what I have written, all of my suggestions seem trivial—just what would have occurred to anyone. I know your fertile mind will invent many better ways. But whatever is done should receive its initiative from the *heart side* alone. And just here lurks a danger. Do not let the heart find ideal qualities in the prisoner which he does not possess. Try to estimate each one for just what he is, and then you will never be disappointed when he falls; you will be ready to stoop and lift him up again.

The Prison League means work, thought, unpleasantness, but what is service worth which does not call for all of these?

Mr. Rogers sent me a package of magazines for the boys in Deer Lodge penitentiary. If any of our friends are so anxious to "get busy" that they cannot wait to find a prisoner of their own, letters, magazines or books addressed to Andrew Thomas Howard, Box 7, Deer Lodge, Montana, or to myself at Anaconda, Montana, will find ready acceptance.

I enclose a few extracts from letters received from prisoners confined in Deer Lodge penitentiary. They may serve to stimulate the interest of some of our workers.

Deer Lodge Letters:

"I am interested in theosophy and have read what literature on the subject I could secure, and my object in writing this letter is to ask if you will aid me by placing this letter before some of the members of your society who may have books and papers on the teachings of that cult; books which they have read and would be willing to donate to an earnest seeker after knowledge, who would appreciate and care for them and help others here with me by loaning the same to them. I am serving a sentence of fifteen years but still have hopes of seeing better days and wish to learn how to spend them more usefully than I have in the past."

"I have derived much benefit from what I have learned of theosophy. I have learned since reading the books you sent me what a great thing self control is and how a person can make himself miserable simply by desiring things which, if he would only stop thinking of them and appreciate those which are within his power to have and enjoy he would be surprised at what a difference it would make in his life. I do not mean that a person should give up trying to obtain those things which are really good for himself or which will enable him to help others. But there are so many little things which we allow to attract our attention and take our minds from the more serious and worthy things which I have just begun to realize are so important now. . . . Theosophy seems to be the very base of all other religions and philosophies, and brings to light the true meaning and good that the ordinary person who is not prepared for such study would not discover for himself, but once he is put on the right path and is an earnest seeker after truth how different life is to him, and how many things he sees which he never noticed before, and in which he finds a lesson; and if he will only be patient he will see good in everything that may happen."

"The help theosophy has given me is the kind of help that cannot be measured by the common rules of the world, for the world, as most people view it, does not possess among all its varied treasures anything that can compare with that higher light and wisdom, which sweeps away all darkness and brings peace and comfort to all those who possess it, and makes every trial and trouble to be seen in its true light as a lesson from which those who will and can understand will derive that strength which will not only make them stronger to meet and triumph over the snares and temptations of this life, but, greatest of all, it makes them able to lend a helping hand to others who are blundering in the dark."

"Dear Friend, and if you will permit me to thus address you, Dear Brother:—I am interested in the theosophical books you sent over here, and want to know more about theosophy, but first of all I want to tell you I am a man who has led a very wicked life in some respects and I desire to be frank with you and tell you the truth in regard to the past. I also assure you that I have resolved to try to forget the past except the part which taught me a lesson which is good and will aid me in my resolve to lead a good and useful life in the future. . . . The theosophical books I have read are a great help and encouragement to a man who is just making a start on a new life."

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"I have always been fond of reading and have read quite a number of books on the subject of Man, whence he came and whither he goeth, and of all the books I have read theosophy seems to me the most reasonable, and the more I read of it the more convinced have I become that it is the only true philosophy. For it is one which shows a man that he must help himself to some extent in order to obtain help. That he cannot sit still and depend on some ritual or sacrament to transform him into something which his whole past life shows he did not desire to be. I have also reached the state of mind wherein I can look upon things I used to call misfortunes as valuable and necessary lessons, and I try to profit by them and seek the inner meaning of everything. There are others here who are interested in our (!) creed and I shall see that they get a chance to read any books or papers I may receive. I want to thank you for speaking to some of your friends about sending books and I shall write and let you know whenever I hear from any one of them."

"I believe the Theosophical Society would have more success with such as we, whom the great majority on the outside regard as hopeless outcasts, for there are men in here who at some time in their lives have read the Bible, and not being able to understand it, have become unbelievers in anything and you could not get them to read the ordinary religious tract such as the various denominations pass around. But just as soon as they read a small account of the doctrines of theosophy they become interested at once and eager to learn. So I am not thanking you for myself alone, but also for many of the boys who read the books you have sent me."

"Dear Sir: I would like to say 'Dear Brother,' as is the custom in your society, but it seems to me that I would be presuming too much for one in my position to use such a familiar term. . . . Quite a number of the boys here are interested in and wish to study the doctrines of theosophy, which they say appeals to them and reveals so much more of the truth than all of the teachings they have been taught in the past. Not that it takes away anything that is really true and good, but it takes the old things and reveals so much that hitherto was hidden, and it was hard for the mind to accept them as they were because of the many different interpretations that so many so-called authorities had placed upon the most important truths. In trying to interpret they destroyed the meaning they were originally intended to convey."

E. B. Catlin.



"The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us courage to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."

Robert Louis Stevenson.

"If thou ask me who the best man upon earth is, I would say, the humblest in the world; and if thou wert to ask me this a hundred times, I would ever give thee the same answer."

St. Augustine.

The soul contains in itself the event that shall presently befall it, or the event is only the actualizing of its thoughts.

Emerson.

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Papers on Elementary Theosophy by L. W. Rogers

THE ENVIRONMENT: A SUGGESTION ON OCCULT DEVELOPMENT

Environment has a powerful influence in human evolution. This is such a simple, evident fact that those deeply interested in social and economic problems have sometimes overrated its effects and have apparently come to regard environment as the destiny-determining factor in human life. While most of us take a different view, it is fairly safe to assume that there is at least unanimous agreement that the environment can enormously help or hinder; that it can either greatly promote or, if it be bad enough, almost wholly prevent progress; and that, therefore, to replace a bad environment with a good one is an extremely important thing.

Can anything be more susceptible to good and bad environments than occult development and the general theosophical life? Every student who has had his difficulties in meditation—and who has not?—knows how almost impossible are the conditions of the occidental civilization and how necessary it is to take advantage of any possibility of modifying their disastrous effects upon him. It seems to me there is a way in which this could be done by at least a considerable number of our people. It is by breaking the ties with artificialdom and making new ones with nature.

There are, no doubt, some who really enjoy the city life; there are others who see, or think they see, insurmountable obstacles in the way of escaping it; and there are, unquestionably, a great many who would eagerly free themselves from it if there were any reasonable method of deliverance at hand. It is with the hope both of arousing a keener interest in a better environment and making its practicability apparent that this article is written.

What is wrong with the environment of the modern city for the theosophist? Everything. Its nerve-shattering, mind-distracting noise; its clanging, roaring trains overhead, on the surface and under ground; its myriad vehicles moving in a ceaseless, onward-flowing chaotic mass; its swarming pedestrians in an eternal march from home to work and from work to home; and its myriads of children, cut off from Nature's joyous playgrounds—unhappiest sight of all—adding to the general tumult by coasting over the cement walks with shrill cries and ringing roller-skates! its hard, straight lines of endless streets; its rows of houses like books on a shelf; its treeless, grassless avenues of dismal rock; its ugly utilitarian architecture; its hideous conventional parks with their caged animals; its stifling restrictions in every direction that leave its citizens, like its imprisoned beasts, but a limited liberty. And all that is but one count in the indictment. We have the word of one of the world's most eminent occultists that city thoroughfares are sewers of effluvious thought forms. The denizen of a modern metropolis is not only injuriously assailed through every avenue of the physical senses but he is immersed in a sea of thought products and bombarded by multitudinous vibrations that are as certainly lowering in moral tendency as close association with exalted teachers is uplifting and helpful. Of course it may be said that the theosophist should go unhesitatingly into the very slums of a city in pursuit of duty, caring nothing for personal results, since to him all men are brothers. True enough, if duty

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calls him there or necessity requires it. But since almost all of those of us who do live in the cities select the neighborhoods as far removed as possible from the worst quarters, that point need not trouble us. I am no writing for the few who may be making the sacrifice of living among the unfortunates for the purpose of helping them; nor yet for the limited number who really prefer the city life; but for the many who agree with me that country life in comparison is as freedom to the imprisoned; who have lived that life so often before this incarnation that field and wood and sky are a perpetual source of joy and inspiration; who know that life is of double value when lived close to Mother Nature among "all the winged and happy children of the air that Summer holds beneath her dome of blue;"—who feel irresistably drawn to the peaceful country-side, to exchange the city's clangorous discord for "the rhythmic sounds of Nature's busy strife, the hum of bees, the song of birds, the murmur of the streams, the sighs and lamentations of the winds, the solemn splendor of the night, the silver set of dawn and evening's clouds of molten gold."

Some have effected a partial escape from the modern Babylon by removing to towns or villa settlements, but that is only modification at best and their improved situation is cert in to grow worse as time passes. Neither gives an environment of peace and tranquillity. It is only further out in the open country that the ideal environment is found—ideal not only for the occult student but also ideal for his sensitive children whose delicate nervous systems may possibly be seriously and permanently injured by prolonged residence in the city. There are two misconceptions about country life. One is that living on a farm is a physical hardship and the other is that only by life in a city can a livelihood be gained. As to the first, it was largely true some years ago but it is not true now. The change has been as rapid as it has been complete. To-day the farmer within a radius of twenty miles of any large city in most of the States, and almost everywhere in the eastern States, can have if he will, all the conveniences and luxuries of the city—plumbing, steam heat, gas, electric lights and power, telephones, and daily mail delivery at his door. For little more than the cost of a good horse and vehicle he may now have a motor-carriage to carry his family to the city as rapidly as the trains travelled twenty years ago. The second misconception—that only wealthy people can live in the country—always was an error. The soil is the source of wealth and a surprisingly small amount of it will yield a livelihood to intelligence and energy. As a people we are afflicted with the superstition of bigness. We have a notion that success can be spelled only with capital letters—that a thing must be done on a large scale to "pay." The truth is that if the same energy and intelligence that the average man gives to his business or profession were applied to four or five acres of land it would abundantly support his family. There is a well-known book entitled *Ten Acres Enough* but the practical and progressive farmer knows that half of it is enough and that with real skill and strictly up-to-date equipment a third of it is sufficient. Practical farmers in my vicinity are yearly proving this fact. My nearest neighbor but one farmed four acres this season and his returns were above two thousand dollars. An expert? Well, yes, he is. But he came out here from the city because his health failed and all he knows of farming he has learned since. Of course it is specialty farming; but anybody with good sense can soon become a specialist. This one gives his attention exclusively to celery growing. Others are doing as well with asparagus. Still others do even better with fruit, on which the record yield is above a thousand dollars per acre annually; and that is the ideal thing—to train trees to produce your income. They will keep it up for a lifetime.

The ladies are by no means excluded from the self-sustaining country life. There are many occupations open to them if their capital is small and of course all lines of agricultural and horticultural pursuits are open to them if they buy the physical strength they lack; for be it known that in

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this day of skilled agriculture it is brain, not brawn, that wins; and if she has the former she can hire and direct the latter. One of my neighbors gives her attention to canning fruits and vegetables and is said to thus add a thousand dollars yearly to her income. Another has an average daily income of five dollars from a flock of three hundred hens. A more distant neighbor keeps bees and reports an income of seven hundred dollars a year from that item. Greenhouse work ought to appeal to the ladies. Flowers and ornamental plants are said to be profitable and certain it is that greenhouse plants of all sorts sold to gardeners, farmers and others, are very profitable and easily managed. Orchard management is also entirely practicable for women for the owners of orchards do the head work and leave the hand work to their employees.

While it is true that skill is abundantly rewarded in the cultivation of the soil and that incompetence is nowhere more certain to fail, it is equally true that agriculture and horticulture are simple and that a working knowledge of them may be more easily acquired than in almost any profession or business. The chief reason why many attempt it and do not succeed in coaxing a golden store from Nature is because it appears so very simple that they recklessly conclude that even careless and haphazard work is good enough. It is one of the happy signs of the times that the U. S. Department of Agriculture has organized on a large scale the work of instructing girls and young women in the practical cultivation of the soil and that the membership of this novel institution is now numbered by tens of thousands.

It is both possible and practicable for a large number, at least, to change the injurious environment of the city for the health-and-life-giving one of the country,—the environment of the broad mind and the big heart. Kropotkin was right in declaring that we must mingle physical with mental labor—that to keep the right balance we must work sometimes with the hands—never all the time with the mind nor all the time with the body. It is easy to understand why such a man as Tolstoi was a farmer by choice, scorning the life of the city, producing with his own hands what he consumed and living close to Nature; and it is easier still to understand the wonderful vitality of his thought when we take his environment into account.

To whom can country life appeal so strongly as to the theosophist? A combination of the best possible environment with the least objectionable method of supplying physical needs! I remember a few years ago that at a question meeting conducted by Mr. C. W. Leadbeater some members asked a number of questions indicating uneasiness of mind because there was no apparent escape from the many objectionable things connected with business and professional life. Finally one exclaimed in reply to Mr. Leadbeater's insistence that it was possible to so live as to completely satisfy the conscience, "Well, we *must* live, and how *can* one earn a livelihood without entering into the business life?" and Mr. Leadbeater quietly remarked that agriculture was an entirely unobjectionable way of earning a living. (He did not say it was the only unobjectionable way). Not only is it unobjectionable but the theosophist soon finds that it is tremendously helpful in character development. He finds that definiteness and promptness are absolutely demanded by nature in exchange for her rewards and he learns to excel in those virtues. He also finds that success depends upon head work—upon mentally mapping out the season's program in perfect detail—and thus he becomes the shaper and director of his little world; and as he watches and superintends the evolving plant life about him he comes nearer to a comprehension of nature's subtle ties of brotherhood than ever before.

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THE AMERICAN SECTION LIBRARY

The American Section Library now contains four hundred and seventy-nine volumes and a few pamphlets. During the year about three hundred and fifty books have been loaned, some to people living outside the city, as books may be sent by mail to those who are willing to pay the postage each way. The books most in demand have been *The Changing World*, by Mrs. Besant, and *The Inner Life*, by Mr. Leadbeater. The demand for these two books shows that the Library ought to have a complete set of the standard theosophical text-books so that members who cannot afford to keep a complete library for themselves may have the Section Library to refer to and thus could have at their command all the usual study-books as well as the latest publications and the more expensive sets of books like *The Secret Doctrine, Old Diary Leaves* and *The Inner Life*. Many of these books the Library already possesses but it still needs the following: *The Pedigree of Man, Thought Power, Esoteric Christianity*, by Mrs. Besant; *The Science of Peace, The Science of Social Organization*, by Bhagavan Das; *The Christian Creed*, by Mr. Leadbeater.

The Library has sets of *The Theosophist, The Theosophical Review*, and *Lucifer* which are waiting for funds to pay for binding. In checking up back numbers of these magazines, the sets were found to be irregular, there being extra copies in some sets, and missing numbers in others. The librarian would like to sell these extra copies or to make exchanges with those who have irregular sets. The following list shows the extra copies which the Library has to sell or exchange. People who have extra copies of any magazines in list *two* might exchange for a magazine in list *one*.

List 1: Magazines for sale or exchange:

The Theosophist, 25 cents:—1903, November; 1904, March; 1905, Oct., Nov. (2 copies), Dec.; 1906, Jan., Feb., Mar., Apr., May; 1907, Jan., Feb., Mar., Apr., May, June, July; 1909, Mar., May, June, July Aug., Sept., Oct., Nov., Dec.

Lucifer, price 40 cents:—1896, Oct, Nov., Dec.

The Theosophical Review, price 25 cents:—1898, Jan., Feb. (2 copies) Aug., Sept., Oct., Nov., Dec.; 1899, Jan., Feb., Mar., Apr., May, June, July, Aug., Sept. (2); 1899, one complete year; 1900, Jan., Feb., Mar., Apr., May, July, Aug. (2), Sept. (2), Oct. (2), Nov. (2), Dec. (2); 1901, one year complete; 1901, Dec.; 1902, one year complete; 1902, Jan., Feb., July, Aug., Sept., Oct. (2); 1903, one year complete; 1903, Jan., Feb., Mar., Apr., May, June, July, Sept., Nov., Dec.; 1904, Jan. (2), Feb. (2), Mar. (3), Apr. (3), May (3), June (3), July (4), Aug. (3), Sept. (3), Oct. (3), Nov., Dec.; 1905, Jan. (2), Feb. (2), Mar. (2), Apr. (2), June, July, Sept., Oct.; 1906, Jan., Feb., Mar., Apr., May, Dec. (2); 1907, one year complete; 1907, Jan., Feb., Apr.; 1908, Jan., Feb. (2), Aug, Sept., Oct., Nov., Dec.

List 2: Magazines needed by the Library:

The Theosophist:—1900, Jan., Feb.; 1907, Oct., Nov., Dec.; 1908, Jan., Feb., Mar., Apr., May, July, Sept., Nov.; 1910, Oct.; 1911, April.

Lucifer: 1889, Jan, Feb., Mar., Apr., May, June, July, August; 1890, Sept., Oct., Nov., Dec.; 1891, Jan., Feb.; 1892, Mar., Apr., May, June, July, Aug., Sept., Oct., Nov., Dec.; 1893, whole year needed; 1894, whole year needed; 1895, Jan., Feb., Mar., Apr., May, June, July, Aug., Sept., Oct.; 1897, Sept., Oct., Nov., Dec.

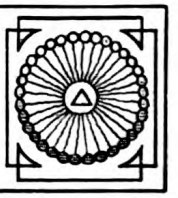
The Theosophical Revtew: 1898, April; 1906, June; 1908, April.

Emmy J. Forssell.

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Karma and Reincarnation League



CHILDREN'S KARMA AND REINCARNATION LEAGUE

The Children's League has not been heard from for a long time but nevertheless its work has been going on slowly but steadily. It has now about fifty children who are members of the League and over a hundred to whom letters and children's literature has been sent. Most of this work has been done by two or three children who have taken up the task of corresponding with children whose names have been sent in. At a very critical time, when all the few pamphlets available had been used up, a god-send appeared in the shape of some sample copies of "The New Zealand Lotus Buds' Journal," an excellent children's magazine printed by our brothers across the sea. It was joyfully sent out to our "reincarnation children" and we hope that some subscriptions will flow in for it as a result. It should be mentioned that the subscription of 35 cents a year, with five cents added for postal money order may be sent to me to be forwarded, and we recommend it to all Lotus Circles and children's classes.

As the work of the Children's League is not well understood, I wish to explain some of the main points we are trying to accomplish:

1. We want every child who believes in reincarnation and karma to send us his name and address and join the League. There are no dues and no obligation; we merely want the names of the children.

2. We want to get the aid and co-operation of all Lotus Circles or children's classes. The leaders of Lotus Circles should help us get the names of children and could also help by getting up "reincarnation meetings."

3. We need a few voluntary donations for this work to help buy and send out as widely as possible the children's pamphlets. Even small sums would help very much in such work as this.

4. We wish the children themselves to help in the following ways: (This is not at all obligatory, but it is nice for the children to do some of the things if they can),

To help get up "reincarnation meetings."

To try to read a reincarnation story once a month at least, preferably out loud to someone else.

To study and try to understand the little book *At the Feet of the Master* which is the especial text-book of the League.

In regard to the "reincarnation meetings," they are supposed to be held once a month where it is possible, and to help in getting them up we are starting to print in *Messenger* a program each month which may be a suggestion to those who wish to get up children's classes. It would be nice if Lotus Circles would devote one meeting a month to following this or a similar program. At each monthly meeting some phase of reincarnation or karma should be dealt with and as many "untheosophic" children as possible invited. It is planned that even if a child never came to more than one of these meetings, he would be able from that one meeting to understand what reincarnation and karma mean. The general outline of these meetings is to have a short topic as an explanation which may be worked into a lesson if desired. It should be followed by a story and a game and then closed by reading a paragraph from *At the Feet of the Master*. The first program is printed this month.

Marjorie Tuttle.

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Program for Children's Meeting. I.

Opening Thought: Reincarnation is a long word but its meaning is easy to remember. Reincarnation means "to be born again." Theosophists believe that each man and woman and boy and girl has been born a little baby many times. They believe that everyone will be born again and again until each person becomes a Master like Christ. That is what they mean when they say they believe in reincarnation. (To be read by the leader at the opening of the meeting, or copied on a blackboard by one of the children.)

Story: "The Two Brothers," by Mrs. Besant. *Messenger* June, 1910.

Questions and answers about the story:

Who was Cyril?

Cyril was one of the young invisible helpers who came in his astral body to help the brothers.

What had Cyril done in his past lives?

He had learned to serve the Masters so that in the present life he could still serve Them, even though he was only ten years old.

Where was Lancelot while Walter was sobbing and calling for him?

Lancelot was near all the time in his astral body trying to speak to Walter, but Walter was not able to see his brother until the helpers made Lancelot visible.

Game: "Thought-Forms."

The leader draws a line on the blackboard, a straight line or a curved line or a wiggly line. The child sitting next to the leader must then draw a picture of some kind of a thought form, using the line as a part of the picture. The thought form should be of some particular type as, protecting thought form, religious thought form, angry thought form, etc. The child who draws it should write under the picture what color it is supposed to be, whether blue, pink, yellow and so forth. Then each of the other children should in turn have three guesses as to what kind of a thought form it looks like and is meant to be. If no one can guess correctly the artist has to explain it, and then erase it and start a line for the next child to draw. So the game goes on until it gets tiresome or until each child has drawn a picture.

Close the meeting by reading in *At the Feet of the Master*, page 42, beginning, "Never allow yourself to feel sad," to page 44 "Self Control."

Program for Children's Meeting. II.

Opening thought: Karma means that whenever you do anything, something happens to you. If you do and say and think many nice things in one life, many nice things will happen to you in the same or in another life; if you do bad deeds, unpleasant things will happen to you in your next life. That is what theosophists mean when they say they believe in the law of karma.

Story: (The leader should choose one of these stories beforehand and make out some questions about it.)

The "Angel" story from *Invisible Helpers*, Chap. VII.

"Angels," by Mrs. Russak, *Lotus Journal*, Dec., 1911.

"What the Fairies Told Jack," *Messenger*, March, 1911.

Game: "Your Past Incarnation."

This game pretends to reveal some past life of each of the players. Each child is given a sheet of paper and at the very top he must write his name. Then he folds the top of the paper over a little, just enough to hide the writing. The papers are collected, mixed all up and distributed again so that no one knows whose paper he has. Then the following questions are read by the leader and at each question, the children write an answer on the paper they have in their hands, then fold the paper to hide what they have written, and pass the paper on to the next person. When all the questions have been answered the papers are unfolded and read out loud. The answers are supposed to relate to the child whose name is on the top of the paper.

Questions for the game:

1. What country was he born in and how long ago?
2. Was he born a boy or a girl?
3. What kind of people were his father and mother?
4. What kind of a house did he live in?

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5. What did he do when he was little?
6. What did he become when he grew up?
7. In what way did he die?
8. Did he have a long heaven life?
9. What kind of karma will happen to him in the future as a result of that life?

Close the meeting by reading in *At the Feet of the Master*, page 63 "Then as to cruelty—to page 65.

A LETTER

I want to write especially to the children this month, and *more* especially to the children who have joined the Reincarnation League. Many of our "reincarnation children" have written to me but I have not been able to answer as often or as fully as I would like. So now I want to write to all of them at once. I want to write to the little girl in Tennessee who is far away from a Theosophical Society and who has never had a chance to go to children's classes; I want to write to the little girl and her brother in California who live on a farm and who go out in the meadow and sit down under a tree to read a reincarnation story. And I want to write to the other nice California girl who helps teach the smaller tots in the Lotus Circle, and to the brother and sister in Massachusetts, in Michigan, in Montana, and to the enthusiastic little cousins in Minnesota who read stories to their schoolmates! It is to help all of you that we are planning these programs and we hope you will be able to use them.

Remember that you don't have to be grown up in order to start reincarnation meetings. And you don't have to wait until you can get a whole lot of children to come to them. Begin right at once, and even if there are only two children to come to it, it is worth while to have a little meeting just the same. The brother and sister who have their reincarnation meeting under the tree all by themselves have just as nice a meeting as if there were a hundred there, if they do it in the right way. Of course it is nice when you can get many children to come, yet if you are far away from others, it is enough to invite your chum over to read a story and play a game just as a larger meeting would do. For remember, if you think hard about your story, you might attract dozens of little astral boys and girls who would come and sit down in the air beside you and enjoy the story too! And that would really be fun.

Marjorie Tuttle.

The following extracts are from a letter from one of our active members: "The pamphlets from Mrs. Garnsey came. I have written eighteen letters and sent from two to six leaflets in each. I have four bundles of reading matter in theosophy to give to people here and I want to take them myself and talk a little about it to them. If after reading all in each bundle they do not want to be theosophists—they are hopeless for this time! The collection I received from Chicago is beautiful and it is certainly remarkable how very inexpensive the pamphlets are. It seems to me every one could do a little. I am going to give a bundle of reading matter to a young man in prison and will ask that he will let the others read also; in that way I think a few pamphlets can do much work."

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Order of the Star in the East

From many places letters reach us telling of earnest members of the Order who have grouped together to form centers for carrying on the work. In some places the members are holding weekly devotional meetings of one type or another, keeping in mind the principles of the Order; other groups have formed study classes for the purpose of taking up the information that has been given us by the leaders of the movement, information about the coming of the Great Teacher; others are getting up lecture courses and propaganda meetings. All this is very good to hear, and we are glad to have full reports of these activities.

So, now that the movement is already going well, we can take further steps in the organization of our efforts here in the United States. To this end, in every place where there are a few members of the Order, some one member may be chosen to be a Local Representative of the Order in the city, or in a part of the city. This Local Representative should be the leader of a group, should be the one to whom enquirers may be directed, should oversee and encourage the forming of suitable subgroups for various phases of work and should endeavor to promote the work of the Order in all ways that seem best to him. In many cities some one member of a theosophical lodge has already helped in practically this way, and it has been found a great aid when there is one member in a locality who undertakes to be responsible for the Order, to answer questions, to forward applications, and to distribute certificates.

In some places where there is a large number of members, the Local Representative may need an assistant, and in such cases a Local Secretary may be chosen as well. These two local officers should carry on the work together, the one leading classes, organizing, lecturing, the other taking the names and addresses of applicants, orders for silver stars, lists of local membership, and such other details as require accurate attention and writing. These officers, however, must not be confused with the National Representative and the Organizing Secretaries who are national officers appointed for each country by the Head of the Order. In this way, we hope that presently many cities, and indeed all places which are fortunate enough to have a theosophical lodge, may also have a couple of active and responsible members of the Order of the Star in the East.

As Local Representatives and Secretaries are chosen, they should notify the Organizing Secretaries so that the centers may be known and so that communications may be sent through regular channels.

Marjorie Tuttle.

Several inquiries have reached us about the means of carrying on the work of the Order when there are no dues of any sort. The only answer is that aside from the small proceeds of the literature, etc., very small in comparison to the great work which the Order has to do, we can only rely on voluntary donations to support it.

Arrangements have been made so that the leaflets of general information about the Order may be ordered from Mrs. Garnsey along with other propaganda literature. They are $5.00 a thousand, or 50 cents a hundred and it is hoped that they may be used to keep on lodge tables, to distribute at lectures and in other propaganda ways. A space is left on them for adding local information, where groups may print or stamp the name of the local officer, date of meetings of the Order, etc. Also we have ordered from India a quantity of the pamphlets by Mr. Wodehouse which give more detailed information and which ap-

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peared in the Adyar Bulletin. When these arrive, each member should be sure to get one. Other suitable literature will be ready as soon as time and funds permit.

It would be a great help if the members would always enclose stamps for the reply to their enquiries. Also, those who send money drafts should be careful to see that the correct exchange is included.

It is encouraging to know that the Order has members in Alaska, South and Central America, Hawaii and Canada. In these countries, those who have applied, have mostly attached themselves to the United States division of the Order, as separate officers have not as yet been appointed for them.

Splendid reports have reached us from our New Zealand brothers who have the Order well organized there, with an increasing membership of five hundred. We congratulate them.

M. T.

The following quotations about the Order from the article by Mr. Wodehouse in the *Adyar Bulletin* should be noted:

"An applicant for membership in the Order should, in every case, give his full name and address, as well as his profession or occupation. His application, moreover, should contain the definite statement that he accepts the Declaration of Principles. These, however, he need not (as some have done) go to the trouble of copying out in his letter of application. All that is necessary is a brief line to the following effect—*Dear Sir, I wish to join the Order of the Star in the East and fully accept its Declaration of Principles. Yours etc.* Then name in full, occupation, and address." And about the wearing of stars: "In so far as the question is one of shrinking from publicity or comments, our answer would be (and this applies of course still more definitely to those who ask whether they need wear the badge at all) that, although there is, and can be, no compulsion in the matter, yet—in view of the future before the Order—it would seem well that if members of the Order could begin to become a little hardened to the comments and publicity which must inevitably, one day or another, be their lot. But here too, no definite rule can be enforced, or even suggested. Perhaps the whole thing might remain exactly as Mrs. Besant has worded it, i. e., *members are requested to wear them as far as possible*, leaving the interpretation to members themselves.

THE TROPICS

Our great earth-ball is broadly belted by a mighty band of heat which with the always nourishing sun makes the fat earth give wondrous growth of trees and giant shrubs. The lower phases of life crowd out the higher. The physical and the astral influences so dominate the expression of life that the higher phases of consciousness must struggle, indeed, in order to find habitat.

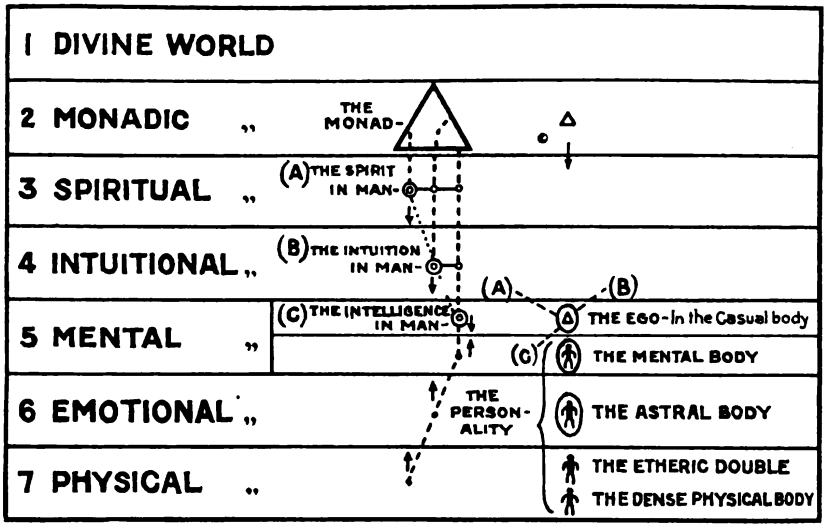
It is the temperate zones in which man finds his highest expression, contending sometimes with heat and again with cold and finding in the mean between the two the necessary opportunity to develop the extremes of his nature.

The tropics, the antithesis of the ever dying arctic and antarctic regions give pictures of the lower life-stream bubbling out into expression for the world. Physical death and physical life are the contrasting stories they tell—nearness to the well-spring of life and the separateness of all deaths they tell. Each gives an illusional view of God's intent for the lower life movements through forms.

W. V-H.

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Stereopticon Bureau



Beautifully colored stereopticon slides made from the two boks, *Man, Visible and Invisible,* and *Thought-Forms,* are now ready. They are for sale, at cost, 20 cents each, or for rent at the rate of $1.00 for each time used, the borrower paying express charges. Great pains has been taken by Mr. Carr in making these slides, and the artist has had special instructions as to their coloring. Write to J. C. Myers, 10736 Walnut St., Morgan Park, Ill., for particulars.

Mr. Myers has looked quite carefully into the question of suitable stereopticon lanterns, and has found three styles of first class, standard lanterns in Chicago, which are operated by socket rheostat arrangement, thereby eliminating the necessity of cutting into main wires behind chandeliers, etc. These machines are much lighter than ordinary style, and much simpler in operation.

The Stereopticon Department has a fine new lecture, written out in full, with slides to illustrate, entitled "The Constitution and Powers of Man." There is a diagram-slide showing the new names applied to the Seven Planes of Nature, the location of the "Divine Spark"—the Monad; the Spirit—Intuition—Intelligence in man, functioning in the causal body contituting the ego; and the personality. This slide is followed by the beautifully colored pictures of man's causal, mental and astral bodies, and appropriate thought-forms. The two sets of slides are worked together in such a way as to very successfully picture before the eyes of the audience just how man is constituted, and how he exercises his divine powers of thought and feeling, either for good or for evil. Some of Hoffman's Christ pictures are used also, with telling effect. The lecture aptly illustrates the chapter on the constitution of man in Mr. Leadbeater's forthcoming book, *A Textbook of Theosophy,* now being published in *The Theosophist.*

It is said that 87 per cent of all we have learned has come to us through the medium of our eyes. If this be true, and no doubt

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it is near the truth, then one of the most successful ways of teaching and popularizing theosophy is by means of the stereopticon.

Modern socket stereopticons are not at all hard to carry around, or to set up and operate, and slides illustrating theosophical subjects are being rapidly made, and are easily obtained. For instance, there will soon be ready a set of slides aptly illustrating Reincarnation and Karma, and a stereopticon lecture on "Buddhism and Christianity," and others will follow as quickly as they can be gotten down to the physical plane.



ANCIENT WISDOM

February, Lesson Twelve

1. Give characteristics of the fifth subdivision of the Astral Plane.
2. What is said of language on the Astral Plane?
3. Describe the passing from Kamaloka to Devachan.
4. What then becomes of the astral body?
5. How is the vitalized shell to be distinguished from the real astral man?
6. How may souls be aided in their passage through Devachan by their friends on earth?

Send answers to Addie M. Tuttle, 2453 East 72nd St., Chicago, Ill.

ESOTERIC CHRISTIANITY

Pages 274 to 290 inclusive
Subject: Prayer
QUESTIONS

1. What is the orthodox idea of prayer?
2. In what three divisions may we classify prayer?
3. What effect does a prayer have in the subtler worlds?
4. Why are some prayers answered and others not answered?
5. How should a theosophist pray?
6. Describe the rationale of a prayer for moral or intellectual help?
7. On what plane would the prayer referred to above be heard, and what order of beings would hear it?
8. What is a subjective answer to prayer?
9. Give an idea of the meaning of the words "Behold I stand at the door and knock."
10. What has separateness or unity to do with prayer?

Send answers to D. S. M. Unger, 2020 Harris Trust Bldg., Chicago, Ill.

DER MENSCH UND SEINE KOERPER

Seite 53-58

1. Man beschreibe die Konstitution des Astralkoerpers.
2. Wie kann derselbe vervollkomnet werden?
3. Was ist die menschliche Aura?
4. Welche wichtige Sache steht in Verbindug mit der Reinigung des Astralkoerpers?
5. Was sind die Moeglichkeiten eines Astralkoerpers?

Antworten sende man bitte an Mrs. F. P. Breese, 3761 Lake Ave., Chicago.

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THE THEOSOPHICAL SUNDAY SCHOOL CLASS

That we may save space in this issue we are omitting the scripture text of each lesson, but the reference to the text may be found immediately below the subject of the lesson.

The commentator wishes you to know that there are many esoteric lessons not mentioned, the purpose being to give the student only a few ideas which he may use as a basis upon which to build his own esoteric interpretation, thus stimulating his intuitional development.

David S. M. Unger.

LESSON 5 FEBRUARY 4, 1912

The Wise Men Led by the Star

Lesson Text:—Matthew 2:1-12.

Golden Text:—Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isa. 45:22.

Suggestive Points for Study

The Exoteric Lesson:

(1) The man who lives the Christ-life is the recipient of many blessings at the hand of angels, though acting unseen and unrewarded.

(2) A wiser mind and a stronger hand than the human guides the destiny of every man.

(3) Often evil men and conditions seek to slay the spiritual life of men who try to walk the narrow way, but cannot harm as long as Christ is manifest.

Outline for Esoteric Study:

Bethlehem—The Abode of Humility.
Jerusalem—The World of Pleasure.
The East—The Source of Light and Life.
The Star—The Emblem of Divine Approval.
Herod—The Prince of Darkness, Past Karma.
The Wise Men—Sages, Adepts and Divine Beings also Deva Lords of the Mental, Astral and Physical Planes.
Mary—The Human Soul.
Christ—The Divine Spirit made Man.

The Initiate or Christ Child is ever the recipient of blessings and gifts at the hands of the Great Ones. In the story we see the Wise Men first consulting the Prince of Darkness (Herod), who is the past evil karma of the Child. There is much to discourage, but the Wise Men are undiscouraged by the smooth words of the Prince, who represents the evil in man, and they go on their way until they pay honor to the young Initiate, to whom they give three gifts: gold, frankincense and myrrh. These gifts are significant: gold is the color representing mind; frankincense, sweet smell, productive of pleasing and refined astral sensations; while myrrh, a bitter herb, is indicative of the pains and sorrows of the physical life; it is a fact that an Initiate has a changed body and the gifts referred to are those of refined and spiritual and mental capacity, astral desires and emotions and sensitive physical bodies. These are the offerings the Deva Lords bring to every Christ Child, and they, too, delight to honor Him.

LESSON 6 FEBRUARY 11, 1912

The Boy Jesus in the Temple

Lesson Text:—Luke 2:40-52.

Golden Text:—"How is it that ye sought me? wist ye not that I must be about my Father's business?"

Suggestive Points for Study

The Exoteric Lesson:

The Boy not only was good, but His mind dwelt on high ideals so that He waxed strong in spirit. Men of to-day would be so much greater if they would turn from pleasure and self-indulgence to thought and practice of the ideal and the beautiful. Though His gifts and attainments were beyond those of His parents, He did not belittle them. The truly great ever reverence

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and love the father and mother. Nowhere is this more evident than in the Orient. One whose mind dwells on spiritual things will increase in wisdom and spiritual stature.

Outline for Esoteric Study:

Jerusalem—The World of Earthly Life.
The Doctors—Scholars of Religion, Science and Philosophy.
The Temple—The Mental World.
Mother (Mary)—The Human Soul.
Father (Joseph)—Man Aspiring.
Nazareth—The Condition of the Despised and Poor.

In this lesson we witness the growing Christ consciousness, manifest within the human soul, protected by the love and affection of the human parents, who ever feel the honor and privilege of giving to the world a Christ-Child. Notice they sought Him sorrowing—sometimes the human soul of an initiate feels pain as the Christ consciousness grows into realization, beyond the ability of the human soul to follow. Notice the tolerance on the part of the Child, "both hearing and answering their questions." It is ever the sign of an Initiate to listen respectfully to the ideas expressed by those who think they surpass in wisdom.

"Wist ye not that I must be about my Father's business?" As the Christ in man grows, he often brings pain to his human feelings; sometimes he must deny his human loves, human relationships, because of his Father's business, and the Initiate most keenly feels the pain, made harder because he cannot bring those dear to him to understand.

"Came to Nazareth"—The Initiate gives up claim to earthly possessions, wealth, honor, fame, all that man holds dear, and is subject to the suffering and pain of the human soul due to poverty of the world's gifts; but through all increases in wisdom and stature and in favor with God and Man.

LESSON 7 FEBRUARY 18, 1912

The Ministry of John the Baptist

Lesson Text—Luke 3:1-17.

Golden Text:—"Repent ye: for the kingdom of heaven is at hand."—Matt. 3:2-12.

Suggestive Points for Study

The Exoteric Lesson:

A righteous life is always a rebuke to those who live lives of self-indulgence.

The true teacher ever preaches unselfishness, the rendering of justice to men and brotherliness to the poor and neglected.

The man who lives the righteous life ever reflects the glory of the Christ and man feel the benediction of his presence.

Outline for Esoteric Study:

Caesar, Pontius Pilate, Herod, Philip, Lysanias, Annas and Caiaphas—Powers and Influences of Past Evil Karma.
John the Baptist—The Pupil of the Master.
Wilderness—The World of Illusion.
People—The Thoughts and Desires of the Human Soul.

John the Baptist is the forerunner of the Christ. He always comes as a pupil before he comes as a Christ Child. The Voice of the Lord calling is the beginning of the Pupil's work in the world and as applied to his individual development.

When the Lord calls, he sees the sin and shame of his thoughts and desires and by the wisdom within perceives his life must be one of righteousness, and as he prescribes for himself, so he must for others.

The Wilderness is ever entangling and men lose their way therein, hence it is used to represent the world of illusion in which men live and from which the pupil is only now emerging.

Notice in the fifteenth verse of the lesson that the people considered whether he were really John or the Christ. The pupil of the Master ever shows forth the qualities of his Master and often to-day men wonder at the beauty and sweetness of a life,—the pupil recognizes that when the Christ is born in man the evil must be burned and thus forever destroyed.

LESSON 8 FEBRUARY 25, 1912

The Baptism and Temptation of Jesus

Lesson Text:—Mark 1:9-11; Matt. 4:1-11.

Golden Text:—"For in that he himself hath suffered, being tempted, he is able to

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succor them that are tempted."—Heb. 2:18.
The Exoteric Lesson:

A man with heart full of devotion is not easily moved by temptation of worldly comfort, worldly name and fame.

Sometimes a righteous man may minister to a Son of God.

The peace of mind and heart of one who overcomes temptation is like unto the ministration of angels.

Outline for Esoteric Study:

Nazareth—The Despised City.
River Jordan—The Stream of Human Evolution.
Spirit, Dove—The Christ Love.
Voice from Heaven—Intuition.
Wilderness—World of Illusion.
Devil—Prince of Darkness, Past Evil Karma.
Bread—Earthly Needs.
Pinnacle of Temple—High Place in Affections of Holy People.
Kingdoms of World and Glory—The Name and Fame of Greatness in the Eyes of the World.
Angels—Ministering Spirits.

The Christ comes forth from the life of self-denial and of poverty to receive a blessing at the hands of John. Initiates ever welcome the help and association of pupils and are at times the recipient of blessings at their hands.

The Baptism of Jesus is said by Mrs. Besant to refer to the actual enthronement of the Christ within the body of the Initiate Jesus. She also states that it is the symbol of the Second Initiation (See *Esoteric Christianity*).

The Initiate in the lesson finds himself in the Wilderness (planes of illusion) and yet does not forget his Divinity for he refuses to use the Divine Power entrusted to him for the gratification of his bodily needs. He may make bread of stones for others but not for himself, nor will he use his spiritual wisdom or attainments for self gratification, such as seeming to be greater than other holy men; nor does the name and fame, or the possession of all worldly things turn him from his lofty purposes to serve God only and not his human inclinations.

After trial, the Master sends His benediction and blessing and the Initiate is indeed ministered to by angels.

LESSON 9 MARCH 3, 1912

The Call of the First Disciples

Lesson Text:—Mark 1:14-28.

Golden Text:—"The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest"—Matt. 9:37-38

The Exoteric Lesson:

The true aspirant ever hears the call of the Father. Personal interests do not count when the Father's business is at hand. It is ever a privilege to associate with a holy man.

Outline for Esoteric Study:

Jesus—The Initiate.
Simon, Andrew James and John—Pupils.
Sea of Galilee—Place of Personal Interest.
Synagogue—A Holy Place.
Kingdom of God—The Realm of the Spirit.

The Master preaches the nearness of the kingdom of God, which is the realm of the Spirit. The disciples (pupils) were found busy at their earthly tasks on or by the Sea of Galilee (the place of personal interest). The Master calls them, as ever a Master does when a pupil is ready and acquaints them with the requirements of those who would be dwellers in the kingdom. The disciples (pupils) lost no time in following the Master, knowing the Master ever leads aright, for the true pupil gives unquestioned obedience.

The Master taught as one with authority because he had that authority. All the White Brotherhood pour their powers through an initiate brother as he proclaims the truth and men recognize the power and authority with which he speaks. The very contact sometimes brings the good and evil in a person to the surface, so that the person by the good in him, recognizes the evil in himself; he cries out in feeling, if not in words, his recognition of the power of God and is delivered of

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his evil and the good in him is strengthened.

The world is amazed at the workings of the Power in some men. They do not understand the source of powers nor the greatness of the Man.

LESSON 10 MARCH 10, 1912

Jesus the Healer

Lesson Text:—Mark 1:29-45.

Golden Text:—"Himself took our infirmities and bare our sicknesses."—Matt. 8:17.

The Exoteric Lesson:

The Lord ever feels and knows the suffering of His people and when it is best He always heals.

Men in all walks of life would benefit by seeking a solitary place each day and praying to God.

For every earthly blessing we should perform some act of sacrifice, thus rendering gratitude to God.

Outline for Esoteric Study:

Synagogue—Holy Place.

Devils—Evil Spirits.

Lepers—Unclean and sinful men.

Initiates having the power of the Spirit can and do control matter and the elements of matter, therefore sickness belonging to matter, may be taken away by the act of one who knows (an Initiate).

An Initiate and even a Master requires a solitary time. Therefore in the gospel records we often find Him—"departed into a solitary place." Though so far beyond ordinary people, yet are they subject to the strain of the sorrow and sin of the world and they must needs seek recuperation in silence and prayer.

It is well for all to find a time for turning the thoughts within to the Source of Life and Light. How beautiful was the love of the Master—and so it must be in every Initiate—a love showing forth compassion and ministration of healing. The Master had a purpose in telling the leper whom he healed to go to the priest, and "offer for thy cleansing those things which Moses commanded." When a Great Teacher comes, there are many who want only the material blessings He can give them, caring naught for the duty they owe to God, nor for living the upright life. As with the leper in the lesson, so with men in all ages.

LESSON 11 MARCH 17, 1912

The Paralytic Forgiven and Healed

Lesson Text:—Mark 2:1-12.

Golden Text:—Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases."—Ps. 103:2-3.

The Exoteric Lesson:

Faith in the Power of God.

Prayers and kindly thoughts are often the means of making a sin-sick soul pure and clean.

All things are possible unto God, only man limits His Power.

Outline for Esoteric Study:

Capernaum—The World of Action.

Jesus—The Initiate, the Christ.

One Sick with Palsy—Sinful Man.

We have in this lesson the esoteric explanation of the forgiveness of sins. Sickness is the result of sin and therefore the connection between sickness and forgiveness of sins. The act of healing and the declaration of forgiveness can be done by one who has the power to look back into the past and see the cause for the effect which in the instance narrated is the disease of palsy. The Master, or Initiate has the power to declare the karma ended and the debt paid,—therefore the forgiveness of sins.

Naturally the minds of the world at large cannot understand this, especially if the ideas of re-incarnation and karma are not known. God is Love, but also is He Just, and the Law must be satisfied and karma must be paid. Karma cannot be eliminated, so when the sins are forgiven, we may understand the debt has been paid and the balance found.

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LESSON 12 MARCH 24, 1912

Feasting and Fasting

Lesson Text:—Mark 2:13-22.

Golden Text:—"I came not to call the righteous, but sinners."—Mark 2:17.

The Exoteric Lesson:

We should not be ashamed to aid personally any needy human being. Our hearts should go out to those who need sympathy.

We should try never to get into hard and stiff habits, like old wine bottles, but always be ready to help and work when needed.

Outline for Esoteric Study:

Jesus—The Christ, the Initiate.
Publicans and Sinners—The Sinful of the World.

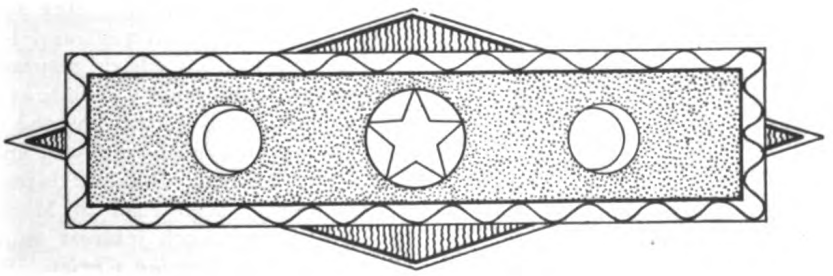
The life of an Initiate is one of Service. Once having entered the Stream, he lives no more for himself, but for others.

The Baptism of Jesus in the River Jordan is to show this forth. Henceforth He takes upon Himself the sin and shame of all men, therefore the words of our Lord: "I came not to call the righteous, but sinners, to repentance." Having become at one with sinners He sits and eats with them, even with the despised publicans, to the end that His Righteousness may become theirs, His Purity theirs, and His Divinity.

Fasting is a sign of self-denial, hence the Master says: "Can the children of the bedchamber fast, while the bridegroom is with them?" While the disciples were with the Lord they were so at peace, for they lived within His aura, they had no base or unclean desires, for they could not exist in His Presence; but when away from the Lord, away from His protecting strength, the disciples felt the need of His Presence, and in order to draw about himself the strength of His Master, he fasted; that is, he refrained from satisfying his lower nature. This might mean to refrain from food, from certain pleasures.

The wine bottles were really wine skins. When these skins grow old they harden and crack and the wine is sometimes lost; rather than patch old skins with pieces of new, it is better to take new skins entirely, which are pliable and easily handled. The Master used this illustration to show that old and hard-hearted Pharisees and similar characters could be of little use to Him as servants. It would be far better that He take humbler men and shape them to His purpose than to try to make over the Pharisees. Perhaps also the Master had this in mind on another occasion, He said, speaking of children: "Of such is the kingdom of heaven."

David S. M. Unger.



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THE LOCAL PROPAGANDA MOVEMENT

Several years ago, when the undersigned took up the work of the General Secretaryship, he laid before the members the great importance of local propaganda work. And many times since he has referred to the subject, insisting that it was one of the most important features of our theosophic activities.

By local propaganda work we mean the work of members in the different localities of the country that are centers of population large and small. There are many reasons why the work for the spread of Theosophy should now be done locally.

In the first place, our people are to be the lecturers and teachers for the world when they return in other bodies at later times. Hence they need training now and this is an easy way for them to get it by simply lecturing and teaching in various ways in their own localities.

It is obvious to those who know the conditions in our Section that funds are wanting with which to pay professional lecturers to do all that is needed.

An additional advantage accrues in this that local members are better acquainted with local conditions than would be the case with foreign lecturers. Besides the groups of students and lodges that may result from this work can better be cared for by those who have initiated the work than by anyone else.

Local propaganda work is well understood by very many of our lodges, though there are still some who have never heard of the desirability of the systematic propaganda work to which we have so often referred.

On referring to the Department of The Field it will easily be seen that extensive work in this direction is being done in Chicago and Kansas City. The great San Francisco center of population is being cared for in this way. Very much more can be done by systematic effort.

The result of the work in the production of lecturers who have wide capabilities is notable. We have at the present moment several going about the country. Mr. Elliot Holbrook, Mrs. A. E. de Leeuw and Mr. D. S. M. Unger are conspicuous examples of the skill which can easily be obtained in this kind of work.

Every lodge ought actively to engage in local propaganda work and where several lodges are located in the same city, they should combine if possible in order that a single committee may oversee the work and bring about uniform results. Weekly meetings ought to be held at the same hour and the subject discussed. Every theosophist knows the effect of this recurrent use of thought force. *Weller Van Hook.*

Cleveland.

On Dec. 6th, Mrs. A. E. de Leeuw of Chicago, a former member of our Lodge, addressed the Wednesday class, and a large number of other friends. Her subject was Mrs. Besant's London visit and lectures, of which she gave a short resumé. Afterwards the Lodge held a social, at which refreshments were served by the hostesses, and a very enjoyable hour was spent.

Several of Mrs. Besant's latest lectures have recently been read to Monday night audiences, and much interest shown in the subject of *The Coming Christ.* *S. M. H.*

Berkeley.

Since sending in my last report of Berkeley Lodge some new activities have

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been added. A class in Elementary Theosophy is being successfully conducted by Mrs. Jessie Prole of Fruitvale, and Mr. W. F. Pettit has recently started a class in Esoteric Christianity. These classes are held at the headquarters.

Since Mr. Passmore's resignation as president and his departure for Los Angeles, the vice-president, Mr. A. F. Hurd has filled the office of president. The last evening Mr. Passmore spent with us the meeting was turned into a social gathering, enlivened with amusing stories and refreshments. We were made happy by the presence of Miss Anna Ballard, a friend of Madame Blavatsky's spoken of in *Old Diary Leaves* by Col. Olcott. She will favor us soon with a paper on her travels in India. Our lodge is prospering. A few new members have been added to our list, and the lectures are well attended.

Lucy H. Woods.

Vancouver.

Three weekly meetings have been held regularly throughout the year, as follows: Lodge meeting, each Thursday evening; elementary study class, each Tuesday evening; and public meeting, with reading and address, each Sunday evening. The attendance at meetings during the first part of last year was very encouraging, but I regret to report that this has very materially decreased during the last quarter.

Numerous circular letters and personal appeals, asking our co-operation are continually being received, in addition to the recommendations of members and friends regarding work they think ought to be done. That all necessary work will be done to prepare the way for the coming of the Great One I do not doubt, but whether we avail ourselves of the opportunity to participate therein remains with us to decide.

In turning over this office to my successor I wish to thank all members for the kindness and courtesy they have extended during my term. I sincerely hope that the future efforts of this lodge may grow more and more useful and that we may all be of greater service in the great work that lies before us. *J. A. Baker.*

NEW CENTERS ESTABLISHED

The work done in the State of New York between November 12 and December 14 added two new centers to the new territory list. Courses of public lectures were given at Albany, Rochester and Buffalo, but these were within the routine work of established lodges. At Rochester, however, a way into new territory unexpectedly opened, and incidentally proved the value of newspaper reports. The Rochester members lose no opportunity of publicity and had been careful to interest the newspaper men before my arrival. The result was an extended interview in the Sunday edition of the leading daily and fair reports of nearly every lecture in all of them, usually with a most gratifying head-line display that was certain to attract attention. Now one of these reports (on "Theosophy: A Science of Religious Principles") was read by a minister of the Universalist church at Batavia, forty miles westward. He called me on the telephone and extended a cordial invitation to deliver a lecture in his church. Fortunately I had an open date and closed the engagement with him at once. At the close of the lecture in Batavia the audience, largely the Universalist congregation, held an impromptu conference and decided they would like to have some more lectures. Fortunately again, it was possible to so switch engagements about that four days of the following week could be given to them, and so I returned from Buffalo. Three of the evenings were used for lectures and the fourth for class organization. So we have a new study center in Batavia where no theosophical lecture was ever before heard.

Members of the Washington Lodge who read this may recall that while addressing a members meeting there two years ago I predicted that within five years churches would be open to us and that instead of having to rent halls and do expensive advertising our lecturers would only have to walk in and give the theosophical message to the audiences awaiting it. The Batavia experience looks like a fair beginning. I do not know how it may be with our other

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lecturers, but this is the first time in my own work that I have been furnished with a free church, free advertising and entertainment among total strangers, and had my railway expenses thrust into my pocket besides. Getting a small center established in new territory is nothing remarkable but the manner in which it came about is tremendously encouraging.

The other new center was formed at Richfield Springs, a summer resort of northern New York. As we have three members-at-large there who made the arrangements there was nothing remarkable about it unless it is the fact that in a village of only 1,500 inhabitants we got good audiences—as theosophical audiences go—as good as we often have in cities of a quarter million population. Here, also, we had the Universalist church, but not by invitation of the congregation and that is all the difference in the world. But the minister did invite me to occupy his pulpit on Sunday morning and I seized the opportunity to talk on universal brotherhood and the theosophical conception of it that includes the animal kingdom.

The work immediately ahead also lies in new territory—but it will be more appropriate to tell of it after it has been accomplished. *L. W. Rogers.*

Chicago.

In Hopkin's Hall, 426 W. 63rd Street, Tuesday evening, Jan. 23rd, Mr. J. C. Myers gave an entertaining and instructive lecture which was beautifully illustrated with numerous colored stereopticon slides. The subject was, "The Powers and Constitution of Man." Mr. Myers' method of presenting the details of the subject furnished his audience with an educational treat which is quite out of the ordinary and there was not a single moment when his listeners were not eager to catch the points he so clearly brought out.

Another profusely illustrated lecture will be given at Hopkin's Hall, 426 W. 63rd Street, Tuesday, Jan. 30th, 8 p. m., by Mrs. C. Kochersperger. Subject: "Boys and Girls of Many Lands." There can be no doubt that this will interest the children as well as grown people. The invitation says: "Come and bring your friends."

These lectures are only the beginning and it appears that they are to be in the nature of a continuous performance. Those who wish full and free information can send their addresses with request for same to Dr. Weller Van Hook, 31 N. State Street, Chicago. *From "Red Men's Weekly."*

St. Louis.

Mrs. Alida E. de Leeuw arrived here from Chicago on Saturday, January 6th. Unfortunately a very severe snowstorm raged that morning, but, undaunted by the hardships of the trip, our guest and her escort, our secretary, managed to reach the home of Mrs. Burch, where Mrs. de Leeuw was at home during her stay with us.

On Saturday evening a meeting for members was arranged at the headquarters of the St. Louis Lodge. Five public lectures were delivered by Mrs. de Leeuw under the auspices of the German American Lodge of the T. S. at the Auditorium of the Barr Branch Library. To our glad surprise our misgivings in regard to the attendance proved to be unfounded, for even a half hour ahead of time people began to gather, making the very first lecture a success and, notwithstanding the zero weather, the later lectures were yet better attended than the first—always a crowded hall, an interested and intelligent audience. One public lecture was delivered in German. The subjects discussed were: "Brotherhood and Brotherhoods," "Das Raethsel der Existenz," "Saviours of Humanity," "Reincarnation and Karma," "Life after Death," and, to members only, "The Coming Christ."

Mrs. de Leeuw had quickly won the respect and admiration of every listener and, more than once, held her audience spellbound. Her fitness for the great mission she has taken upon herself is well proven by the interest she has awakened in this city. We again thank her for the splendid aid she has given us and sincerely hope that our good karma may bring her back to us again.

F. J. Primavesi.

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Chicago.

Musical Activities.—January has been a busy month for those in Chicago who are engaged in the different phases of our work. All months are busy ones for that matter, for when one has really entered the current that sweeps through the Headquarters center he has little time left on his hands for any of the unimportant affairs of life or for personal indulgence. He chooses his tasks carefully, knowing that he has but a certain amount of force given him for use, and he employs that energy in such a way as shall benefit the greatest number of people. He learns to discriminate between the really useful and the unessential duties.

But we are not left wholly without entertainment. Into our midst came two servers whose happy karma it is to carry the "note beautiful" with them, and when they sound it out among us, the ordinary duties are laid aside, and we listen to music which quickens our vibrations and makes it possible for us to transcend our personalities for the moment, and step into the eternal.

To Prof. Theodor Salmon and Mr. Warren P. Watters, both members of the Theosophical Society, we are indebted for many happy hours. Their music plays upon our weary bodies giving them new energy and inspiration as the tangled threads of the lower self are unfolded and smoothed into peaceful lines again. Every Monday evening during January, under the auspices of the Central Lodge of Chicago, Professor Salmon and Mr. Watters have given a musical recital, and the rooms at Fine Arts Building have been crowded with appreciative listeners. Professor Theodor Salmon, well known in Europe as well as America as a musician and composer of marked ability, has willingly and gladly contributed his time and talent to the pleasure and instruction of our members and their friends. With the assistance of Mr. Warren P. Watters, whose rich baritone voice speaks to the hearts of all, miracles have been performed, for even those members who have little or no understanding of music in the technical meaning of the word, have stepped out of the meager comprehension of melody divine and leaped to greater heights through the efforts of these two gifted friends. Such is the effect of art in the world of men!

Aside from the enjoyment of the music in itself, a rich treat has been given to some of our members through a study of its psychological effect on the audience. People coming into the room with their astral bodies whirling from different kinds of excitement, and vibrating in jerky waves, were seen to grow steady and quiet under the influence of the music. There have been moments when the whole audience seemed to unite in their finer bodies as one person, in response to a particular passage rendered powerful through the force generated by the flood of harmony. It is curious to notice the different responses in their "invisible" bodies made by people of varied temperaments, and to note that while the physical body of one might, to all appearance, be only in a slight degree impressed, his astral body would take on a far higher note of response, and his mental body stir with appreciation. It is interesting also to notice the effect on the audience of selections which are favorites. Beethoven's "Sonate Pathetique," rendered with the grace of Professor Salmon's own skill, can usually produce a stillness which comes, not alone from the quiet steadiness of attention in the physical brain, but from the rising upward of the astral and mental bodies in that brief unit of time while they are held there in the harmony of sound. "The Brook" causes a wave of pleasant satisfaction to stir and spread through the room as the opening notes bring recognition, and for a moment there is the feeling one witnesses when two very dear friends meet suddenly and unexpectedly at a street corner. They clasp hands with gladness, and there is a quick explosion of joy. After that mutual feeling of pleasure, the different persons in the audience settle down to make, each one, his own mental picture, of nature spots,—shaded woods, and a merry babbling brook running through them and out into the sunlight. Mr. Salmon is usually requested

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to produce another old friend, "The Brooklet and the Storm," which is his own composition and greatly appreciated. When Mr. Watters sings "Invictus," the powerful poem of Henley set to music, an added note of power sweeps through the mental world as response in intellectual and physical plane assurance.

What a difference in the audience as the people depart, from the nervous excitable manner of their entrance?

We are indeed living in a time of rapid progress and so many rare opportunities are being given us for instruction and improvement that the hours are all too short in which to work out the lessons of the day. Every minute we are receiving valuable force which is ours to do with as we will. We may squander it, waste it in careless acts which injure ourselves and others, or we may hold it as a precious gift from the Master, placed in our keeping only that we may use it reverently, and add to it something of our own higher nature, before sending it in His service to others. We may use this force in three worlds, the physical, astral and mental. Every person uses it, and most people unconsciously and without understanding. You may know that to be true from witnessing the intense unhappiness and dumb suffering in the world to-day. We are being taught of ways how to ameliorate these conditions by using the forces of nature in the right and proper way. We are shown how we can tear aside the veil of blind ignorance, live, and help others to live, in understanding of the Law. We have teachers here in Chicago to instruct, and those who have been fortunate enough to attend the various classes and listen to the teachings put forth, realize that the efforts have been tremendous to bring knowledge to our people, in order that they may serve well. One by one they come, learn, and perhaps go away to become useful in other fields; but always the theosophical door is open, and glad welcome is extended to all who wish to enter.

Addie M. Tuttle.



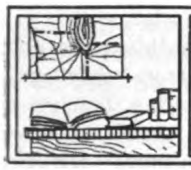
OBITUARY

At his home in Milwaukee on September 30th, Mr. Felix Biber passed to the higher life. He had been in failing health for some time. Although his health had not been robust he was confined to his bed for about a week only. He was married to Miss Susie McKenzie of Milwaukee, who, with a son about eight years old, survives him.

Mr. Biber was one of the charter members of Milwaukee Lodge. His removal from the physical plane was the first break in the ranks of the group of workers. Although ill-health limited his activities to a considerable extent, those who knew him realized that he had a deep and abiding interest in the work. This interest continued up to the time of his death. His knowledge of theosophical teachings was a great source of comfort to him during his last days. To the dear ones left behind it should be a great comfort to know that ties of love once formed are never broken.

F. E. King.

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Current Literature



MRS. BESANT AS ORATOR

It is the good fortune of the Theosophical Society to have for its President the most eloquent speaker of the world. She once said of herself that as she had been practising public speaking for at least 12,000 years, she felt that she ought to be able to do it with facility! This is true, for as long ago as that we find her as a priest in China, already renowned as a powerful preacher. Again and again since then she has held the priestly office; again and again she has moved by her eloquence vast crowds of people. This same quality of eloquence was one of her leading characteristics in the lives both as the philosopher Hypatia and as the monk Giordano Bruno. She herself tells us in her autobiography how while still a young girl she felt this mighty power working within her, and how she tried the experiment of speaking from the pulpit in an empty church to convince herself of its existence.

I remember very well the first occasion in this incarnation on which I had the pleasure of hearing her. It was perhaps a somewhat modified pleasure, because I was at that time a priest of the Church of England, while she was devoting her energies to a vigorous attack upon Christianity, for it was long before the time when I joined the Theosophical Society. She was speaking at a place called "The Hall of Science" in a quite unfashionable part of London, known as the City Road. The clear, full voice with its trumpet tones was just as it is to-day, but I think that our members would hardly have recognised the manner and method of her speech; for our President, who is now so gentle and considerate in her words, lest by chance she should unawares wound the feelings of an opponent, was then occupied in a most vigorous denunciation of the creed which she so sternly condemned. I remember that an unfortunate member of the Christian Evidence Society rose and attempted to debate with her—a fatuous-looking young man with a stutter and a vacuous smile—certainly the feeblest and most incompetent champion of the Christian cause that I have ever encountered. His position was pitiable, but our President had no mercy upon him; she broke down all his arguments one by one, and reduced him to a state of helpless and stammering confusion; and then when he was effectually silenced, she turned to the audience with a magnificent gesture, crying: "And *this* is the kind of person whom Christianity sends to debate with a rational student! *This* is the best which the Church can do for itself after two thousand years of its shameful existence!"

Well, it is many a long year now since our President has treated an opponent in such cavalier fashion; but the marvellous eloquence was hers then, as it is hers now, and I, who was a priest of the religion which she was attacking, could not but admit to myself that her arguments were sound and her presentation of them unanswerable, even though I should myself have put upon many of her quotations an interpretation different from hers.

Even now, when her splendid talents are devoted to the service of theosophy, she yet makes occasional excursions into other fields, and shows thereby the marvelous versatility of her powers. She has spoken against vivisection, against cruelty to animals; and only a few months ago she delivered in the largest hall in London a wonderfully stirring speech on the subject of female suffrage. You may well be proud of your leader when you hear what laurels she has added to her fame during the months which have lapsed since you last saw her. In the great capital of the Empire,

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week after week three thousand people hung in rapt admiration upon the words which fell from her lips. When she visited the splendid city of Paris, for so many centuries the centre of art and of learning, the authorities of the University paid her the compliment of inv'ting her to lecture in the historic amphitheatre of the Sorbonne. Five thousand people on that occasion were enchanted by her magnificent discourse on "The Message of Giordano Bruno to Modern Times"—speaking under the ægis of the very same University before which Giordano himself had spoken hundreds of years before—the same ego delivering the same message in the same spot and in the same language, though through a different body.

We who have heard her often know well that custom cannot stale her infinite variety, and that however often we may have listened, there is yet always something new and something beautiful to charm us again as we have been charmed before. Perhaps just because we are so accustomed to this graciously-flowing speech, we are sometimes apt to forget how grand and how rare a power it is, and so some of our members hardly realise how great is their good fortune in having such a President as this. I have heard frequently some of the most illustrious of modern English orators; the distinguished preachers of the Anglican Church and all the eminent political leaders, such as Mr. Gladstone and others; yet never have I heard eloquence which at all approaches that of our noble President. Perhaps many of you who read this have had no opportunity of comparing her with these shining lights of public life, and so it may be some satisfaction to you to know how far she surpasses them. It is a wonderful thing, this power of eloquence, deepening not only upon the powerful yet silvery voice, not only on the unerring choice of exactly the apt word to express a thought, but also very much upon what is called "personal magnetism"—the capacity to seize the audience, to hold its attention, to play upon it as a musician plays upon an instrument. A mighty power for good or for evil; how deeply then may we congratulate ourselves that its greatest living exponent is the President of the Theosophical Society, who will use it always for the highest possible ends only!

Your President has many other sides, many other facets; but to-day I have devoted myself to this one alone—that she possesses the gift of speech more fully than any of her contemporaries. Of the beauty of her private life it would be indecorous to write in public; of the splendour of her occult advancement I must not write; yet you who know her well cannot but know something of these things also, and they also bear their part in evoking the reverence and the love which we all feel for the greatest woman now living. *C. W. L.*

From "Central Hindu Magazine."

WRITING "THE IDYLL OF THE WHITE LOTUS"

I was living in a house in the Adelphi, that looks upon the river when Cleopatra's Needle was brought into London by that ancient highway and set on the embankment. It was placed just beneath my windows. In the first moment I saw it I became aware of a face in it which I soon discovered was not visible to anyone else. It was an Egyptian face, full of power and will, and intensely alive. The first effect was very strange because it was just the same width as the Needle, and it gave an idea to me of an imprisoned being too large for the space in which it was confined. I cannot attempt to offer any explanation of this. I can only state that I have never seen the Needle without seeing the face, and that I have seen it sometimes with the eyes closed and the expression of deep Egyptian calm upon it, but more often with the eyes open, looking hither and thither with an inscrutable glance.

Immediately after the arrival of the Needle I became aware of long processions of white-robed priests, who came in at the door of the house and up the stairs and into the room in which I was and stood around me. This happened constantly and I grew accustomed to the gleam of the white draperies amid the gloom which generally hangs over that part of London. I was at work upon a novel at that time, writing inces-

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santly. My sister-in-law was staying with me and she was busy upon some drawing which kept her equally occupied. We generally worked at the same table, she with her drawing board at one side of it, and I at the other, writing, as has always been my habit, very rapidly and throwing the pages aside without taking the time to dry the ink upon them.

One day we were at work in this manner when I saw the procession of priests come in at the door of the room. I looked up at them for a moment and saw that they were ranging themselves all around me as usual. Then I returned to my writing, for I was working against time, and did not want to spare even a few moments to look at this wonderful array of Egyptian priests, with their composed, purposeful faces in their most beautiful robes of glistening white. I had often described them to my sister-in-law, so I did not stay even to tell her of their presence, but went on busily writing. She looked up at me and noticed a change in my appearance. I had become rigid, or like one turned to stone, as she expressed it; my eyes were fast closed, but I wrote on and on, as quickly as ever, and she watched me cast page after page aside, the ink all wet.

This continued for some considerable time, and then at last I opened my eyes and dropped the pen. I was very tired but I was absolutely unaware of the fact that I had been unconscious,—or out of the body, —or whatever one should choose to call it. She said nothing but watched me still, and saw me take up a page of my manuscript, to look at and discover to my unutterable amazement, that it was not, as I believed, a page of the novel I was writing, but something entirely and absolutely unknown to me. Page after page I picked up and regarded with the same amazement. I found that I held in my hand, complete, the prologue, and the first chapter of the *Idyll of the White Lotus*. My sister-in-law is no longer in this world to tell this tale herself, but it is well known in her family, for she often talked of it.

To me it was a very wonderful experience, as I had never until then known what it was to be absolutely taken away from my body in order that my hand and pen might be used by another intelligence without my being,—if I may so express it—even present.

From time to time after this something similar took place, though I was never so absolutely absent from the scene as in the first instance; and the first seven chapters of the *Idyll of the White Lotus* were completed. The writing was all entirely automatic. I was never aware of a single word that was written, and I read it afterwards just as I should read something written by another person.

When the seventh chapter was finished, the priests ceased to come to me; I was most anxious that the manuscript should be completed, but I could not get another word written. Nor did I get another word written until an interval of seven years had elapsed. I became anxious at last, as the years went on, lest the fragment which had been given to me should be lost for I felt sure that it was part of a whole which would be given in due time. It was with the object of getting it into print and making it safe that I included it in a volume of short stories, entitled *Cobwebs*, published in 1882. The fragment had been written in 1878, and by no efforts on my part could another word of it be obtained.

In order to offer some kind of explanation to ordinary fiction-readers I added the words—"A Fragment Found in a Pyramid" —at the commencement and—"The papyrus unfortunately ends here"—at the end. No doubt it is from this that the story has arisen, which I have heard stated as a fact, that the M.S. was found by me written on a papyrus.

In 1884-85 in the midst of much trouble and illness, when the wonderful fragment was almost forgotten by me, the work was taken up again by the mysterious power outside myself for whom I was a chosen instrument, and it was finished in the same manner, that the first seven chapters were written, without my being aware of a single word until I read it afterwards as I should read the writing of another person.

By M. C. in "Broad Views."

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WARS AND CATASTROPHES

Few at the present day would venture to deny that war is an absurd and atrocious anachronism. If we pause for a moment to think, we all know perfectly well that the result of a battle does not in the least decide the original question at issue. It may show which army has the cleverest general or the greatest weight of artillery; it certainly does *not* show which side is in the right in the quarrel, if there be any right. So far as individuals are concerned all except the very lowest classes have passed beyond the stage of attempting to decide personal disputes by ordeal of battle; when our convictions as to a boundary line differ pronouncedly from our neighbor's, we no longer assemble our servants and try to argue the matter with rifles or bludgeons, but we refer the case instead to a tribunal in whose impartiality we both have reasonable confidence.

As nations, however, we are not yet at the level of evolution which we have reached as individuals; we are willing (some of us) to submit comparatively unimportant matters of dispute to arbitration, but there is as yet no court in which the races of the world have sufficient trust to accept its decision in a question vital to their existence. So the irrational appeal to brute force still remains as a possibility hovering ever in the background of national life like a menacing thunder-cloud.

Poets have sung of the glories of war, but the legions of the Red Cross, who go forth not to hurt but to help, who come upon the battlefield after the rifle and the cannon have done their work—these can tell us something of the true meaning of war, and of all the ghastly horrors involved in the gallant defences or the successful charge. War may still be sometimes a necessity—the lesser of two evils; but it is so only because our boasted civilisation is still lamentably deficient. Yet, horrible and senseless though it be, it is capable in a certain way of utilisation; it has its part to play at an early stage of evolution.

Unquestionably the egos incarnated in the Zulu hordes that did not hesitate to march to certain death at the command of Chaka or Cetewayo, acquired in that way qualities of obedience, self-control and self-sacrifice which would be valuable to them in later births amid surroundings where they can be put to more rational use; and it is to that level of development that war properly belongs. The same lessons, however, are needed by many who obtain birth in higher races than the Zulu; and without abating one jot of our horror of the ghastly cruelty and senselessness of war, we may yet admit that such devotion to the abstract idea of patriotism as will lead a man to be ready to die for it, means a distinct advance upon the normal mental attitude of the class from which our common soldiers are chiefly drawn. Those who are closely acquainted with our agricultural population cannot have failed also to observe the difference which military or naval training makes in the young man—how from being slow of speech and comprehension he becomes alert, dextrous, resourceful and self-respecting. Unfortunately he sometimes picks up other and less desirable habits at the same time, but at least he is less bovine and more human.

There is, however, no reason why an excellent system of physical training should not be universally adopted even when peace reigns supreme, so that we might gain all the benefit which is at present derived by those who are trained in the army and navy, without the sinful and ridiculous waste of life and money in actual warfare.

Terrible and wicked though it be, war, when it does occur (that is, when it cannot longer be prevented) is always utilised and turned to at least some sort of compensatory good by the Authorities who stand behind. It is sometimes employed also as an alternative to something still worse, or a smaller war is permitted in order to avoid a more disastrous one.

I have been told that if the war which England recently waged in South Africa had not taken place, a colossal and terrible European war would have been inevitable, which would have involved far more wide-

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spread destruction. It is also certain that that war was utilised to bind more closely together the different parts of the British Empire. So that in standing side by side upon the battlefield men might learn to become more brotherly and to understand one another better. Indeed, that is an effect which has often followed upon war, that the factions within a country have agreed to forget their differences in the face of the common enemy.

The hidden side of the actual fighting is perhaps less remarkable than might be expected. The sound-forms produced by the discharge of artillery and by the ceaseless rattling of the rifles are naturally of a very striking nature, but as far as the astral plane is concerned, a surging mass of confusion is the principal characteristic in the neighborhood of the battlefield.

There is inevitably a certain amount of fear coming from those who are new to the ghastly work; but there is usually comparatively little of actual hatred. The pain and grief of the wounded are terrible enough, yet even then there is usually little of hatred or personality. There is usually a strong sense of order, obedience, determination, coming perhaps principally from the officers and the older soldiers. But unless the spectator senses the thought-forms of the generals it is difficult to get any coherent idea of the scene as a whole.

Many invisible helpers are usually brought together to receive the dead and extend to them any assistance of which they may be in need. But taking it as a whole there is far more feeling excited about war in the minds of countrymen and relations than in those of the soldiers themselves who actually take part in it.

Sometimes great catastrophes other than war overtake the world. Two hundred thousand people perished suddenly in an earthquake at Messina; what is the occult side of such a happening as that? The inner sight helps us to look more understandingly on such events as this, and while we pity the sufferers no less, we yet avoid the feeling of overwhelming horror and dismay which paralyses many at the thought of such an occurrence. Let us think calmly, analytically, what really happened in that case. Two hundred thousand people were suddenly released from the burden of the flesh. Surely we have no need to pity *them*. We cannot speak of them as sufferers, for they have been lifted suddenly and painlessly into a higher and happier life, and in such a catastrophe as this there is really less of suffering than in connexion with many isolated cases of death.

The suffering caused by sudden death is never to the dead man, but to the relations who, not understanding the facts of death, suppose themselves to have lost him. But precisely in a great catastrophe of this nature, few are left to mourn for the others, since the families within a certain area are also destroyed. The direct relations in most cases die together and those who were left to mourn are more distant relations settled in far-away districts.

Some there were beyond doubt who suffered terribly—men who were wounded and left for days awaiting succour; others who were shut in beneath heaps of ruins and suffocated or starved to death. Towards these indeed our keenest sympathy may well go forth. Yet remember that they can have been at most but few, a smaller number than those who die of starvation every week in our capital city of London, for starvation is not merely absolute lack of food for a certain number of days. A man who has insufficient food or bad food containing insufficient nourishment for a period of years is starving to death as surely as the man who for a few days has no food at all, and there is far more prolonged suffering in the former case than in the latter.

But again in the earthquake there was a vast amount of suffering, because many people were rendered homeless, and because they were bereft of their ordinary supplies of food. That again is true, and to those also our heartiest sympathy must be extended. Indeed we know that the whole world did so extend it, and from the occult view by far the most important effect of that earthquake was the great wave of sympathy and pity which came rolling in upon the place from every part of the

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habitable globe to which the news had been carried.

It is not death which we should regard as an evil fate; our theosophical knowledge has at least taught us that. It is never the dead whom we should pity, but the living who still suffer under all the cramping restrictions of this strange physical plane. For those whose consciousness knows no other plane it seems terrible to have to quit this; a man whose sight ranges over the higher worlds knows with a vivid certainty that nothing can shake, that if one is to consider happiness alone the happiest moment for every man is the hour when he escapes from this plane into the wider and more real life above.

Granted that our life here is a necessity, that we have development to make which can be made only under these hard conditions; it is for that reason that our physical life is necessary, and so we come forth into it as a man goes forth from his home to some unpleasant task which nevertheless he knows must be done. Pity by all means the poor fellow who is exiled from that higher life, but do not waste your sorrow for those who have gone home again to the glory and the beauty and the rest.

Seen from the physical plane everything is distorted, because we see only so tiny a part of it, and then with strange stupidity insist upon taking that for the whole. Occultism teaches us a finer proportion, and brings our life into perspective for us, and so while we lack nothing of sympathy for all who suffer, we yet learn that those who most need our sympathy are not those upon whom the undiscerning world showers it most freely. All worlds alike are part of the great LOGOS; in Him we "live and move and have our being", and since we cannot fall away from His presence nor escape His guiding hand what matters all the rest?

C. W. Leadbeater, in "Adyar Bulletin."

ALBRECHT DUERER AND THE FREEMASONS

(*Extracts from an article in "The Open Court" by W. P. Tuckermann*).

How many blossoms of mediaeval culture have faded and disappeared, choked out by the Italian Renaissance! It is probable that their memory found an echo here and there as late as the beginning of the seventeenth century and the Thirty Years' War, but the devastation of Germany which that struggle occasioned swept away every trace of the old culture, so that those who wish to study the earlier period must grope their way as painfully as antiquarians elsewhere. A promising field for investigation is furnished by Albrecht Duerer's copper-engravings, etchings and wood-cuts, which in addition to their other great merits in the faithful portrayal of the life of his time have caught and handed on to us many old traditions. Real mines of information are Duerer's mystically symbolic copper-plates, "which have always been treasured and admired—to-day more than ever—although their meaning has remained an unsolved problem." Of these puzzling will-o'-the-wisps the most important is the one entitled "Melancholy", which was formerly considered the first picture in a cycle representing the various moods of the soul, but which now, viewed in the light of the Nuremberg developments, is seen to be an exposition of the now completely forgotten mediæval freemasonry.

What the freemason lodges, those romantically mysterious guilds of builders with patrons and honorary colleagues, accomplished from the earliest Middle Ages in the construction of the great Gothic cathedrals of France, England, Germany, the Netherlands, and other countries, is everywhere known and admired; but names, organizations, technical and ethical teachings, the content of their secrets, have remained secret or have been forgotten. Yet their operations can be traced in England until far into the sixteenth century, and in Germany to the end of the fifth century, as it is known that in Strassburg, in 1498,

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Emperor Maximilian I. gave the German lodges whose patron and honorary brother he was, a new organization, charter and coat of arms. The years from 1439 to 1477 were occupied in the construction of the choir of the church of St. Lorenz in Nuremberg, with its rich, artistic Gothic vaulted roof; and when we remember the dates of Duerer's birth and death, 1471 and 1528, the figures fit together so well that the probabilities seem to point to Duerer's personal contact with the Nuremberg fraternity and his knowledge of their teachings; and a closer examination of his engraving "Melancholy" will show very clearly that he is enforcing the ethical doctrines of freemasonry by the use of the conventional symbolic formulas.

Symbolism, that double form of expression, having a naive and innocent form for the larger public and a hidden meaning for the intelligent initiated, is well known to have been the resource of the mediaeval free-thinking teacher who was forced to pick his way with the utmost care among the rocks of the Inquisition. Victor Hugo calls the images on the portals of Notre Dame the "freedom of the press" of that epoch. It was natural that the architects, sculptors and painters of the Middle Ages, in their criticisms and satires directed at social evils, should have shielded themselves from the church, which, moreover, employed symbolism in the promulgation of her own mystic dogmas. Hence it is that Duerer avails himself of this stratagem in the promulgation of his humanistic ideas by his drawings, which were sold at the fairs under the inquisitorial eye of the church; although the church, in spite of her severe punishment of humanistic activities, was unable to prevent the public appearance of the Reformation in Nuremberg after the year 1524.

Humanism involved a revival of Platonism and the hope of an assimilation of the antique with the Christian view of life—a fusion which after the destruction of Byzantium was advocated especially by the Greek scholars who had removed to Italy and by the secret societies founded by them and termed Platonic Academies. But at even an earlier date the contagious doctrines of Greek philosophy had permeated the Masonic teachings and given them their ethical content, as can be inferred, among other reasons, from the fact that the great Aristotelian Albertus Magnus was a member of the lodge in Cologne. Thus these two secret organizations, the academies and the masonic lodges, are united in the pursuit of the moral development of mankind, and seek this end in a fraternity which has freed itself from church supervision. During Duerer's stay in Italy as a student in 1505, which took him to Bologna, he undoubtedly made the acquaintance of the academies there, as appears clearly from copper-plates like "Great and Little Fortune." On the other hand, in view of his extensive knowledge of mathematics and engineering he must have been associated with the Nuremberg lodge, and was probably even a member of it. That he publicly handled the ethical doctrines of the latter, which through their agreement with teachings of the humanists were already known to a large circle of the uninitiated, in the regular symbolic language, indicates that the most severely kept secrets in the lodge were not these teachings, but some ritual which is known no longer.

Many scholars undervalue Duerer's inventive independence. Thus we read in Dohne's *Kunst und Kuenstler:* "There is no reason for imputing profound thoughts to him; Duerer was no nineteenth century philosophical thinker, but his was a genuine artist-nature, and in works like 'Melancholy', 'Nemesis', and others, we may be sure that he was working under the orders of learned patrons." Who of the Nuremberg humanists—Pirkheimer perhaps, or the town-clerk Lazarus Spengler—could have coupled with his philosophical training so intimate a knowledge of the practical demands of stonemasonry? It is just here that we have an evidence of Duerer's peculiar nature, which this ethically symbolic material, appealing to his mystic bent, fitted exactly. Hence this profound artist-philosopher, who sought to train his contemporaries in wisdom and beauty to strength, becomes for us a still far from exhausted source of the highest pleasure and the noblest teaching. *From "The Open Court."*

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MASONIC JURISDICTIONS

In Universal Masonry may be distinguished three distinct groups—from the point of view not of their principles, but as regards their activity and their tendencies. These groups are:—

I. Anglo-Saxon Masonry.
II. Germanic Masonry,
III. Latin Masonry.

These three Masonic families have the same origin, but their history, which is of course closely connected with that of their countries, has pursued different routes and has marked their activity with special characteristics.

1. *Anglo-Saxon Masonry* includes England (2,768 Lodges), Ireland (460 Lodges), Scotland (712 Lodges); then Australia with 7 Grand Lodges and 732 Lodges, and the United States with 59 Grand Lodges and 15,000 Lodges,—making a total of 19,800 Lodges and 1,600,000 members. This is obviously the strongest contingent. It is the direct descendant of the Grand Lodge of London of 1717. Born in the midst of a protestant people, already emancipated and knowing what religious liberty is, it has developed and is still developing, without trouble and without provoking the least opposition—in many parts even received with pleasure. Anglo-Saxon Masonry is powerful not only on account of the number of its Lodges and of its members, but also on account of its charity and its spirit of sacrifice. The works of benevolence which it has created and which it maintains are admirable and bear witness to the Masonic spirit by which it is inspired. It possesses everywhere important Masonic edifices. To these exceptional qualities must be added the fact that it practises the Masonic Ritual with exceptional fidelity and with a certain exclusivism in so far that the form of Masonic life takes the precedence of the practical activity of the Lodges. Anglo-Saxon Masonry is powerful on account of the number of its adherents and of its generosity. Generally speaking, it has ignored violent attacks and struggles. The surroundings in which it lives—with the exception of certain States in North America—have never suffered from persecution on the part of the Roman Catholic Church. Though excommunicated as Protestants the Anglo-Saxon Freemasons have not troubled themselves about the publication of Papal Encyclical Letters nor have the populations, in the midst of which they live and act, in any way annoyed their Lodges. They can even appear in broad daylight arrayed in their insignia—and that without astonishing the public.

As regards the Ritual, Anglo-Saxon Masonry lays stress on belief in God, and on the Bible as a symbol which should figure in the Lodges. It considers these two facts as essential, and several Masonic authorities esteem that the absence of the Bible in the Lodges and the non-exigence of belief in God deprive a Group of its true Masonic character. Several Grand Lodges go still further and will not admit as Masons men who suffer from physical infirmities. These latter are of course exceptions and happily small in numbers.

II. *Germanic Masonry* includes Germany with its 8 Grand Lodges (490 Lodges), plus 5 independent Lodges (Leipzig)—Denmark (12 Lodges), Sweden (37 Lodges), Norway (15 Lodges), Hungary (68 Lodges), and the Grand Lodge of Luxemburg. Total 630 Lodges, 82,000 members.

Germanic Masonry is less powerful as regards the number of its adherents than the preceding, but it is ruled by broader ideas, at the same time remaining very faithful to the Masonic Ritual. Here, too, there are differences in the conception of the Masonic idea. The Freemasons of Sweden, Norway, Denmark and the Grand Lodge of the German Freemasons of Berlin have a rather Christian tendency in their activity and in their practice; the other Freemasons of the German Grand Lodges, and especially those of Hungary (because these latter have to fight against the *intransigeance* of the Roman Catholic Church) entertain a less narrow conception of Masonry and are not afraid of broaching questions of high philosophy.

But, generally speaking, Germanic

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Masonry is firm, and need not fear either (because it lives among Protestant populations) the persecutions of mean minds or of Papists.

Being closely attached to their country and to their Lodges, the Freemasons of this Group are a force, and cultivate the Royal Art with taste and talent. It is Germany that produces the richest and most interesting contributions to Masonic literature. In close connection with Germanic Masonry may be taken Swiss Masonry on account of its ideas and its traditions, its respect for the Ritual and its work; it differs, however, to a certain extent on account of certain characteristics which make it approach Latin Masonry.

III. *Latin Masonry* includes France (535 Lodges); Belgium (20 Lodges); Holland (95 Lodges); Italy (300 Lodges); Spain (80 Lodges); Portugal (100 Lodges); Greece (15 Lodges); Switzerland (34 Lodges), and all the Grand Lodges and Grand Orients of South America. Total 1,500 Lodges and 60,000 members.

Latin Masonry was born in France under the influence, and with the assistance of the Bre. of England. But scarcely had it found a footing when it entered upon violent struggles with obscurantism and superstition! The development of Masonry was repeatedly arrested, in France and Italy as well as in Spain, by the Inquisition. The Golden Book of the Alliance contains many names of Masons who were victims of the intolerance and of the fanaticism of the ultramontane Catholic Church in the Latin countries, before that of Ferrer. These circumstances have obliged Latin Masonry to defend itself, in the name of liberty of conscience, against the clandestine practices, and the jesuistical and persisting attacks of the enemies of liberty. Neither Anglo-Saxon Masonry, nor German Masonry has passed through such evil days, nor through such struggles for life, and if to-day Latin Masonry is still on its feet and prosperous, it owes it to the valour of its representatives and to the courage of its adherents.

These epic combats, this constant war, this obligation on the part of Latin Masonry to be perpetually on the "qui vive," prevents it from enlarging its borders, from proclaiming with greater energy than others the grand principles of liberty, equality, and fraternity. It has been obliged to give its attention almost daily to its irreducible adversaries; even to-day it is still called upon, in spite of the progress of civilisation, to defend itself against all the perfidies of its adversaries.

Bulletin of the International Bureau.

AUGUST FICKE AND THE "WHITE BOOK CONSECRATED TO GOD"

Augustus Ficke was a young man of Hamburg, Germany, possessed of the spirit of reform. He had written several treatises on educational subjects in which he put forth some very original ideas, when he joined the Masonic Alliance and turned his attention to arousing the Masonry of his day from its then sterile and stagnant condition to progress and action.

Keeping himself very much in the background (and thus his name is not widely prominent or even known), Ficke nevertheless became the main promoter of a powerful movement which included "the simplification of the ritual, an effort towards more intense work in the lodges, the reorganization of the Alliance, and a putting into practice for the helping of humanity all the concentrated forces in Masonry."

Removing to Freiburg in 1853 and succeeding in reconstituting the Lodge "Zur Edlen Aussicht", formerly celebrated under the leadership of Goethe's brother-in-law, from that lodge, in 1860, Ficke issued a reform manifesto addressed to Masonry in its generality which created a great sensation and was taken up and discussed in all leading Masonic papers throughout the world.

Its key-note was the *universality* of Masonry. "Till that time the individual had been considered exclusively as a machine that should furnish the maximum of

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work. The role of the Freemason in a wider sphere—for the whole of humanity—was seldom spoken of, and for the most part only by the way. The abandoning of this conception necessarily involved the alteration of an obsolete Ritual.

"The logical conclusion of Ficke's view of Freemasonry was the elimination of the Bible as first G. L. According to him, God, Religion, and the Morality of the Alliance should be conceived in a broad and truly humane spirit. The Bible, which is considered only by Christians and not by all as 'Holy Scripture', cannot possibly have the same meaning for others and should not, therefore, be used as a universal emblem. Freemasonry recognizes as Holy Scripture that which the G. A. of the U. has written in every man's heart. The Bible, therefore, has not its *raison d'être* on the altar of a Temple erected to Humanity which is accessible to all confessions of belief without distinction The removal of the same is by no means an expression of contempt for Christianity; on the contrary, it acknowledges with joy the great services rendered to humanity by the high moral value of the Scriptures. But neither Christianity nor the Christian churches embrace the whole of humanity. The Bible should, therefore, be removed from the altar out of consideration for humanity and for the universal character of Masonry. In its place will figure a blank book bearing on the first page the word 'God'. Just as the Bible and all other sacred writings are products of human knowledge in the past, so will humanity progressing in the present and in the future consummate and complete the doctrines that already exist.

"All these works which the future will bring us, are to-day merely books with blank pages, and as Freemasonry, if it intends to remain full of vital energy, must work for the present and the future, the book with the blank pages is the only one which is suitable for it."

In the Ritual itself was put the following explanation:

"The book you see before you on the altar bears an inscription in letters of gold the one word 'God', a symbol of Divinity. God is our first Great Light from whom all other lights proceed. The pages of this book, however, are blank, and are open to all the great truths which we seek after. What does this mean? God is the eternal problem, to the solution of which men of all times, and of the whole universe, by their religion and philosophy, their merit and wisdom, their beauty and strength devoted their lives for thousands of years, and many a sacred book has been composed. The problem, however, has not been solved. Hence lies here a book with blank pages. In this respect we recognize no authority, and, therefore, this book is suitable for us. Each Mason is expected to fill its pages himself, and thereby reveal his spirit of intellectual independence."

The German Grand Lodge "Zur Sonne" voted to make the changes elaborated by Ficke, and in 1868 the use of the "White Book" was accepted *de facto* by all German Lodges in Assembly. One condition only was imposed, the adding of the following declaration to the same Ritual quoted above:

"In other lodges which do not work according to the Freiburg system, the Bible lies on the altar instead of the 'White Book.' Both books are the epitome of the idea of the Divine, the only difference being that the Bible instructs us in the faith of our ancestors by evoking a doctrine that was given nineteen hundred years ago, whereas the 'White Book,' which is consecrated to God, incites us to independent thought and to a search after the Supreme Ideal by the development of our own consciences."

Once more, in 1895, did the Assembly of the Grand Lodges reiterate its declaration making valid the Ritual of Freiburg; the Obedience of "Zur Sonne" continues to work by it; and the "White Book Consecrated to God" finds hosts of enthusiastic adherents who see in it an emblem over which all ecclesiastical associations can fraternally join hands.

Such point out emphatically and logically "that the Masonic Alliance is not a religious sect, but that its members are united by its opinions." *I. B. Holbrook.*

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Book Reviews

The Herald of the Star. Edited by J. Krishnamurti. Subscription thirty-five cents. Quarterly magazine.

It is a great joy to see the first number of the new magazine which is the official organ of the Star in the East. It makes its first appearance in a beautiful cover, presenting an article by Mr. Krishnamurti, the editor of the journal and the Head of the Order of the Star in the East, as well as other articles by Mr. Leadbeater, Mr. Jinarajadasa, Mr. Kirby, a note of greeting from the President of the Theosophical Society, and two poems. Bearing the significant date of January 11, 1912, the little publication starts as a quarterly, but indeed, we welcome it so heartily that our thought-forms must surely entice it forth as a monthly before very long! "The Herald of the Star," edited by "Alcyone," published by the Theosophist Office, and supported by many loyal hearts, is destined to perform an important service in the name of the Great Teacher Whom the world is so intently expecting.

Subscriptions may be sent to Mrs. Addie Tuttle, 2453 East 72nd St., Chicago. Five cents should be added for money order and postage.

Marjorie Tuttle.

Secret Societies and the French Revolution. By Una Birch. Published by John Lane Company, New York. A collection of essays.

In *Secret Societies and the French Revolution,* for the first time in the literature on the French Revolution, the part that secret societies played in organizing that great political, religious and social upheaval is seriously considered and their activity plainly realized. "It remained for the utopian of the eighteenth century so to interpret the symbolism of the secret societies, so to affiliate them, and so to organize the forces of masonry, mysticism and magic as for a few years to unite them into a power capable not only of inspiring but of precipitating the greatest social upheval of Christendom." Miss Birch holds apparently the view that speculative Masonry was directly derived from the operative. "Until the sixteenth century masonic corporations in England and other countries consisted of three purely professional grades holding the secrets of the architectural craft, the mysteries of proportion, and the true canon of building. During the sixteenth century England became the motherland of a newer masonry; another spirit then permeated the craft; mysteries as ancient as the canon of building and the lost word of the Temple, Egyptian rites and Greek initiations, were blended with the purer traditions of the past. Rosicrucians like Francis Bacon and Elias Ashmole joined the hitherto exclusively professional body. Out of this marriage of thoughts and aims arose the modern masonic system, of which England at the end of the sixteenth century alone knew the secret."

Endless controversial masonic points might be contested from the opinions so presented but Miss Birch has the right to her own ground when we get to the eighteenth century and our direct subject. Then she writes "not only was France the home of many masonic lodges, but its social system was riddled with mystical societies, which gathered their initiates from among the adepts of masonic grades and owned allegiance to no supreme council." The work of Swedenborg, Martinez, de Pasqually, Saint-Martin "the philosopher of the Revolution", of Von Knigge, and of Weishaupt, the Illuminist, of Saint Germain and Cagliostro and others is all taken into account and the result is "From the time of the inoculation of the Grand Orient of

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France with the German doctrines, masonry from being a simple instrument of tolerance, humanity, and fraternity, acting in a vague and general manner on the sentiments of its adherents, became a direct instrument of social transformation." And the part that women played in these changes is, I am glad to see, insisted on in this essay. "At the lowest computation there were seven hundred lodges in France before the Revolution and a very large proportion of them had acknowledged lodges of adoption for women. . . . . The organization of the Perfectiplists was designed to enlist all professions and both sexes", and included "a class in which women were trained to influence men." And "serious women of the bourgeoisie and farmer classes attended meetings and discussions and taught their sons and their husbands what it meant to fight for an ideal and how the *ternaire sacré* could be translated into fact." Miss Birch concludes from a survey of available material "that thousands of men, unable to form a political opinion or judgment for themselves had been awakened to a sense of their own responsibility and their own power in furthering the great movement towards a new order of affairs. It remains to the eternal credit of the workers in the great secret service to have elicited a vigorous personal appeal to the call of great ideals and to have directed the enthusiasm excited to the welfare, not of individuals, but of society as a whole".

All students of occultism are probably well aware of its claim that the French Revolution was in its beginning a movement designed to ameliorate human conditions and initiated and worked as such by practical occultists. Its excesses were the result of energies that had overpassed its original bonds to slip into the hands of the profane. Readers of Lady Paget's *Colloquies with an Unseen Friend* may remember the details Fidelio there gives of the part he and other occultists played at this period.

In the essay on "The Comte de Saint-Germain" a tolerably complete history is given of this mysterious and well-named "Wandermann". Miss Birch shows her wisdom when she writes "The things known about him are many, but they are outnumbered by the things that are not known". From the exoteric standpoint I am not sure that more will ever be known than is narrated here; from the esoteric the Comte de Saint-Germain is, as is well-known, regarded as a great soul and occultist too close to the heart of things and to the divine order of human evolution to have all his activities chronicled in a book that all who run may read. Though the Count is so much more than is described here where the alternatives are "a charlatan" or "a political genius of unrivalled ambition and great accomplishment", this essay gives a useful account of what is generally known of "an enigmatic personality of unusual power and numberless parts".

The essay on "Religious Liberty and the French Revolution" gives us a great deal of interesting historical information on a very important subject, important because the subject in its political bearings has affected not only France but the whole of European civilization. The essay concludes with these very pregnant words: "It must remain an open question whether the great gains of religious liberty and tolerance have ever yet been won". Exactly, and the conclusion left by the pages on my mind is that that great spiritual teacher, Mrs. Annie Besant, was right when she said "that since the French Revolution, France had a canker at her heart".

A fine essay on Mme. de Stael and Napoleon and a study in ideals concludes a book which contains a large amount of valuable and interesting information in a very short space, for Miss Birch's style is at once lucid and concise.

Elisabeth Severs.

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I know a little flower, so foolish, such a tiny being, lives anywhere you wish if the sun is there! Mornings with sunrise it begins to open its pretty flower-bells that are drawn so tightly, like little parasols so that almost nothing can get in. It takes many hours to open every petal. Then in the hottest of the day they nod and bow to each other, to the sky, the clouds, the flitting birds and they do not mind if the bees and gnats and humble flies drone about seeking their little dole of juices and of honey!

The flowers do not care very much when they must wither up and die. Do you think it is because they know there will be dainty seed-boxes the dearest little hollow spheres, to be filled with seeds that shall take their places and are really themselves in another form? This is the tiny cross the little creatures bear.

The children so love these tender blossoms and their way of telling the story of God's life and sacrifice! Patiently they sit and chatter while they gather the little globes of seeds.

After the long winter sleep will come the awakening of Nature. The children run for the seed-pods. Then comes the planting and soon the long sleeping flowers are there again.

W. V-H.

WHY LITTLE JANE BELIEVED IN REINCARNATION

(*Dedicated to Jessica Megaw*)

Little Jane was "old for her years", as people sometimes say when children act, sometimes, like grown-ups. Her Mamma frequently overheard her speaking to her Dolly as though it were a real, live, little baby; and referring to herself as a lady, in another land. So one day Jane's Mamma questioned her so as to find out what was really in her little mind. And this is the little girl's story:

"Well, Mamma, sometimes when I play with my Dolly everything changes; I am then a big lady, and Dolly—well, Dolly just fades away, and in her place I hold a real little baby—and that little baby is so much like you, Mamma, that I think I must have been *your* Mamma then. And when my Dolly changes that way our house changes too, and there are many trees—palm trees about. Everything is nice and warm outside, and the sunshine is so bright, and the sky so blue. But, Mamma, I don't stay there very long, for in just a little while I am just me, Jane, again, holding my Dolly. Isn't that funny?"

On another day when Jane came home from school she told her Mamma that she "had been that lady again", in the schoolroom. These are her words:

"To-day while I was getting my lesson, Mamma, I was that lady again, in that other land, where the palm trees are, but this time I was in a great big Temple. There were many men and women around, and we were listening to someone who was telling us of things about God, about the Soul, and about something that was written on the wall. We all tried so hard to

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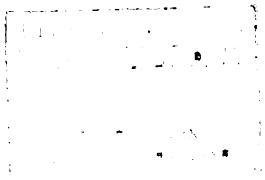
understand him, Mamma, for he was such a fine man that we all just loved him. And Mamma, he is the man I told you about last summer, when I was sick, who whispered in your ear something that you should do for me. You could not see him, but you did what he told you to. To-day he told me not to be afraid when I was that other lady because he was helping me to understand things, and that he would always watch over me. Can't you see him sometimes, Mamma? I just know you would like him. Now Mamma, you understand, don't you!"

So you see little Jane believed that she lived before because her recollections were so strong. The truth is she really did live once upon a time, in another body, in far-away Egypt. She has had several incarnations since that time, but that one is made clear to her on account of its relation to her present life as little Jane. She is one of those souls who will be a grown-up lady when the Great Teacher comes to bless and help the world again. He will have need of such as Jane to help him spread the truths of life. Let us hope that there will be many like Jane among us soon.

J. C. Myers.



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